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Editor-in-Chief, 1888 to 1911
REV. ARTHUR T. PIERSON, D.D.

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THE STREET OF THE SHOEMAKERS IN STAMBOUL, THE TURKISH QUARTER OF CONSTANTINOPLE

THE MISSIONARY
REVIEW of the WORLD

VOL. XXXIX | OCTOBER, 1916 | NUMBER TEN

A New Beginning

EDITORIAL

THE MISSIONARY REVIEW OF THE WORLD, with this issue, passes under a new management which will endeavor to make the REVIEW as far as possible the expression of the common mind and spirit of the whole modern missionary movement.

The REVIEW was established in 1878 by the Rev. Royal G. Wilder, who had been a missionary in India for nearly thirty years. He had thus a first-hand knowledge of missionary facts and strong convictions on questions of missionary policy. Upon his death in 1888, Dr. Arthur T. Pierson and Dr. James M. Sherwood took the REVIEW and improved and enlarged it. When Dr. Sherwood passed away in 1890, Dr. Pierson became editor-in-chief and brought to the work a wealth of missionary information and enthusiasm. His son, Delavan L. Pierson, became managing editor in 1891 and has carried the full editorial direction since 1911. Funk & Wagnalls Company have owned and published the magazine since it was taken over from Mr. Wilder.

During the past four years plans have been under consideration to purchase the REVIEW and to conduct it under the direction of a committee or board of managers, which, while not officially appointed by the mission boards nor committing them to any responsibility, would yet truly represent the home and foreign missionary agencies of the United States and Canada and would stand for the convictions and principles which began and have sustained the missionary movement and which are ever more and more closely associating the Christian people of all denominations in their common undertaking to hasten the reign of Jesus Christ our Lord over all the life of the world.

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

There has been an immense change in the missionary situation since the founding of the Missionary Review in 1878.

Then the total reported foreign missionary gifts of the churches of the United States and Canada were $1,905,910. Now they are $18,302,905—nearly a thousand per cent. increase.

There were some good missionary books and magazines then. Some of the books like Wells Williams' "Middle Kingdom" and Muir's "Life of Mahomet" are authoritative books still. But missionary literature was scant and unsatisfactory. The local missionary societies of those times were efficient agencies but they were smaller and fewer in number than to-day. There was then little general knowledge of missions and there were no mission study classes or text-books.

The newspapers and secular magazines thirty-nine years ago paid no attention to foreign missions except to ridicule them. There was neither the popular nor the scientific presentation of missions with which we are familiar to-day. A new mind on the subject of missions has come into existence, especially among business men. Last year 110,000 men enrolled in the sixty-nine three-day missionary conventions of the Laymen's Missionary Movement. The just public opinion of the world has come to recognize and honor the purpose, the character and the results of the missionary enterprise.

The mission field at home and abroad has altered as greatly as the attitude of people toward missions. Foreign fields which were then geographically or intellectually inaccessible have since been opened. The problem of home missions has also radically changed its character. The areas of human life and thought which are yet unoccupied by Christianity have been more clearly discerned, and the churches have set themselves by mutual understanding and co-operative plans to cover the regions of neglect. Even where they have not as yet been able to do this, the clearer discernment of what yet remains to be attempted and achieved is of double advantage. It reveals duty and it demands unity.

Both at home and abroad there have been great movements of change and advance since the Review began to advocate a united missionary program for the whole world. Abroad the methods of mission work have been greatly enriched and the equipment of the work has increased almost beyond belief. Its fruitfulness also has surpassed all the faith of the founders. Africa has become a new continent since Livingstone, the missionary Pathfinder, died in 1874. Japan has grown to be a world power, with the Christian Church one of the most powerful factors in the nation's life. China has also undergone a titanic political, intellectual and spiritual upheaval. The divine forces of Christianity which have wrought upon the world are not now spent nor is their work yet completed. They

are about to disclose to mankind anew the omnipotence of the energies which are lodged in the Gospel of Christ.

At home the period of the Review's past life has witnessed almost the entire development of women's work for missions and, in the church, and the founding and development of the organizations of young people, students and of laymen. There has grown up at the same time a new interrelationship between churches and their boards and committees, involving increasing measures of practical cooperation, and foreshadowing changes which can not be defined. And the public conscience has been penetrated by the ideas which missions have embodied.

This missionary movement needs a mouthpiece and interpreter. It is the greatest movement in the world, and those who watch it and work in it believe that they are attempting to do a great Christian service in taking over the Review and in seeking to make it a true organ of the missionary cause. To meet the legal and business requirements of the case a stock company has been formed with a capital of $50,000, of which $35,000 has been subscribed. The directors named on page two of the cover have been chosen to have general oversight of the affairs of the company.

The magazine is not to be conducted as a commercial enterprise for financial profit. The money invested in it is a missionary investment and the time and strength which will be given to it are given for the sake of the cause it is intended to serve. The editors aim to promote this cause at home and abroad by presenting the facts of missions, the successes and failures, the problems and policies of mission work, the motive principles which should impel Christians to give the Gospel to every creature, the need of men for Christ, and the adequacy of Christ to meet all human need. The Review will seek to interpret contemporary history in relation to missions in terms of the Kingdom of God. It will strive to maintain just racial judgments and to promote fair and kindly interracial feelings.

The editors and the Board of Directors have full appreciation of the need of the denominational method of missionary administration and desire to stimulate denominational loyalty and missionary zeal, but they will also strive to view the whole field and the facts of mission work without denominational or national limitations. The Review is the representative journal of the common cause and as such will seek to be indispensable to missionary workers and to all intelligent leaders in the work of the churches.

The management of the Review holds and will express the great evangelical convictions which prompted and have sustained the mission cause. Among these convictions are the following, which it is well to declare at the outset:

That Jesus Christ is the supreme revelation of God and the only Lord and Savior of men;

That men and nations need Him and the life and love and light which are in Him alone;

That the living Spirit of God is at work in the world and is the power on whom we must depend for guidance and victory in missions;

That the Bible is the inspired record of God's great, historic revelation of Himself to men, that it is an indispensable agency for making known God's will and that the heart of man can not be fully satisfied without this revelation;

That the Kingdom of God is to come upon the earth and the will of God is to be done here as it is in heaven;

That the Church was established to be a witness to Christ and the great agency of His missionary purpose, and that her faithfulness in this work is vitally related to the realization of the Kingdom of God.

That every Christian should bear his or her share in the missionary task by intelligent prayer, by consecrated gifts and by life; and that it is the duty of every pastor to be the leader of his people in the world-wide work of the Kingdom;

That it is the duty of every congregation to determine and to discharge its part of the missionary task of the denomination to which it belongs and that every church should adopt adequate plans of missionary education, of systematic and of proportionate giving, and of the enlistment of life in the service of God and man;

That now as ever the great need of missionary work is men and women of genuine and living Christian experience, who will be and do in their measure what Paul was and did in his day and generation.

We believe in the unity of humanity and in the oneness of the Church as the body of Christ who is the Head. In that faith we shall exalt the bonds that bind all Christians and shall seek to promote the united efforts which Christians are now making to avoid waste and conflict, to enlarge faith and prayer, and to increase the power of the appeal which the whole Church of Christ makes in His name to the world.

Such an undertaking as the Review will inevitably and justly be judged by results. The directors and editors do not think that they alone can accomplish the objects which they have set before them. If the Review is to be what they hope, they must have the active support of the movement which it represents. Our hope and prayer is that this magazine may serve the missonary cause effectively and, in some real measure, help to hasten the coming of the Kingdom of Christ.

A FORWARD LOOK

THE REVIEW has already many friends who have found in its pages instruction, stimulus and the means for increased efficiency. It is hoped that the plans for the coming years will mean added power and wider influence.

The change in cover and typography is merely a sign of life and growth. Most of the old departments are maintained, as they have proved their value, and the new ones that are added will immediately commend themselves.

1. *The Signs of the Times* fittingly opens the REVIEW each month. Here are presented the most important recent events that show the trend of history and opinion as they relate to Christian progress. Pastors and other leaders will find in these paragraphs timely topics for thought and discussion.

2. The *Editorials* that follow are to be prepared by leading missionary specialists. They will deal with the principles and practical problems of missionary work—the subjects on which readers wish expert opinion based on an intimate knowledge of facts, such as the Rockefeller Fund and Chinese Missions, the effect of Japanese educational regulations on missions in Korea, the movements toward unity and cooperation among churches in America.

3. The main features of the REVIEW each month will be the *contributed articles* on outstanding movements connected with missionary work at home and abroad. These articles will include the histories of great movements and prominent missions, biographical sketches and studies in the theory and the experiments of missions. Many of these articles will be richly illustrated.

4. The *selected articles* will be taken from the best periodical literature of the world, and will make this magazine a "Missionary Review of Reviews." There are about four hundred such weeklies, monthlies and quarterlies from which selections will be made. Thus the cream of missionary literature will be gathered for readers of the REVIEW.

5. The *Best Methods,* described by Miss Brain, have already won a reputation for helpfulness in presenting ideas and plans that have proved successful. Their adoption may make the work less tedious and more effective elsewhere. The missionary societies, Sunday-schools, homes and the various church organizations that have used this Department know what a rich mine of workable material it is.

6. The new department of *Seed Thoughts for Missionary Addresses* offers topics, outlines and illustrative material for those who are looking for suggestions for sermons, papers at missionary meetings, and talks to Sunday-schools and young people's societies. It is expected that this department will grow increasingly valuable

as it becomes better known and as public speakers contribute more largely to its store of facts and ideas.

7. The department of *Missionary News from Many Lands* is indispensable. This news is gathered from correspondents, cablegrams, the public press, reports to mission boards, interviews with missionaries, and from hundreds of papers in many languages and from many lands. Enough news is gathered each month to fill the Review twice over, but only the most important items can be used.

8. *The Missionary Library* is a department which reviews and recommends the best recent literature. Considering the multiplicity of books now published it is obviously impossible to mention them all at length and only the most notable will be selected for extended notice. It is our aim to make this department a serviceable guide to those who appreciate a clue to current missionary literature.

9. Two features of the Review that have been found useful, but are not necessarily of sufficient permanent value to be included in the bound volume, are now printed in the advertising pages. These are the "Coming Events"—now called "Our Missionary Calendar"—and "Fuel for Missionary Fires"—now called "Facts worth Quoting." The former notes the principal anniversaries of missionary history to be celebrated, and the missionary conventions and other meetings announced for the coming month. The latter takes some of the most noteworthy facts mentioned in the pages of the Review for the current month and puts them in a form available for church bulletins or for quotation at missionary meetings.

10. The editor and business manager propose to make the advertising pages of the Review of special interest and value, not only by the careful censorship of advertisements, but by the introduction of photographic illustrations, personal notes, and talks with the editor and business manager. These pages are a vital part of the Review and contain much of interest and value to those who wish to be well informed in missionary matters.

At all times the editors and Board of Directors invite suggestions by correspondence from the readers of the Review. Opinions may differ, but the aim of all true followers of Christ is one—that He may be glorified and that the Kingdom of God may come on earth and that His will may be done here as it is done in Heaven.

THE SPIRIT OF COOPERATION

THE usefulness of The Review in past years has been due very largely to the fine spirit of cooperation on the part of Christian leaders at home and of missionaries in every land. Contributions have been sent in freely for the sake of the cause we represent. We speak for a continuance of this same spirit of Christian service. The Review is not a personal organ, but a channel

through which to bring missionary information and inspiration to the church. It is both a storehouse and a tool shop, on the one hand receiving from God's servants the results of their study and experience and, on the other hand, offering to other workers the ideals and methods that have been tested and found effective.

There are ways in which each can help to make The Review a greater power:

1. Editors, missionaries, travelers, and others are invited to send in striking photographs, maps, charts, and diagrams relating to home and foreign mission work. These should be carefully protected and clearly marked with full descriptions. They will be returned if requested.

2. Workers in the home and foreign mission fields, travelers, and students of missions are invited to submit manuscripts for publication. These should describe or discuss important movements, stories of success, lessons learned from failures, life stories of great missionaries and native converts, needy fields, inspiring examples of Christian heroism and the underlying principles of missions. Such facts and articles may kindle other fires and so may stir with unselfish enthusiasm a church or pastor, a new giver or a student volunteer.

3. Pastors, laymen and women are requested to send to the editorial rooms outlines of missionary sermons that have proved effective; plans and programs for missionary meetings; illustrations gathered from life or from study. That which has been helpful, or that has been used to advantage in one place, may be of value elsewhere. "Freely ye have received, freely give."

As to remuneration, while The Review pays its contributors for manuscripts accepted, it is not a commercial enterprise and can not compete with secular magazines in payment for pictures and manuscripts. Service effectively rendered to the cause of Christ must bring its own reward. Just as speakers on missions gladly give their services in churches and conventions without regard to the compensation offered, so many authors and artists contribute to these pages, though their work might command much higher prices elsewhere. It is hoped that the number of such contributors will increase.

THE SUFFERING NON-COMBATANTS

NEVER before in the history of the world has there been such an appalling amount of suffering due to hunger, destitution and disease. Moreover, this is a condition for which the passions and prejudices of men are responsible, and it might have been avoided. There have been other days in history made terrible by wars, by famines, by plagues, by earthquakes or floods or conflagrations, by persecutions and reigns of terror, but never has there been such wholesale slaughter of humanity by human forces and such suffering on the part of the innocent non-combatants.

The widows and orphans of the millions dead cry aloud or weep in silence. The thousands of wounded fill hundreds of hospitals, and the blind, the lame and the mutilated remnants of men who have survived the battles will be object lessons against war for many a long day.

A traveler, who has recently had many unusual opportunities for visiting the warring countries in Europe, reports that the destitution among the aged and infirm, the women and children, is indescribable. Of the seven million Belgians, at least two million are destitute and entirely dependent on charity for food and clothing. One writer says that of the 14,000,000 people of Poland nearly one-half have been wiped out by war and starvation. The children are dead, and at least two and a half million are now utterly destitute. They have suffered so much from both Russians and Germans that they say: "When the Russians came, they hung us; when the Germans came we hung ourselves." Hundreds of thousands of them have been driven from their homes, naked and destitute. The area covered by Poland is more than all the Atlantic States. In addition there is Serbia, with three and one-half million people, one million of whom are refugees and a half million have already died.

Then there is Armenia, with six hundred thousand already put to death by the Turks and nearly a million homeless and starving. There are the Jews and Christians of Syria and Palestine, about whose fate little is known, but who are undoubtedly suffering greatly from famine and oppression. In addition to these are the thousands of Assyrian Christians in Persia and those in the disturbed areas of Arabia and Africa. Not less than eight million non-combatants are destitute and dependent on charity because of the present war—a population so large that if they marched by single file to be fed, at the rate of thirty a minute, day and night, it would take them six months to pass a single station.

If Christ had compassion on the hungry multitudes in Galilee has He not compassion on these harried and helpless sheep? What are we doing to feed them? America is the only nation that is able to undertake the gigantic task. The American Red Cross and Relief Committees for Belgium, Poland, Serbia, Albania, Armenia, Syria and Persia have given about $36,000,000 during the past two years, and the relief committees are now working to raise $5,000,000, and it is hoped that even more may be given. "What are these among so many?" And the portion served to the hungry is only from one to three slices of bread and a bowl of soup per day!

If the relief work is conducted in the name and the Spirit of Christ, the effect on those who do not now know Him may be such that blessing will come out of calamity.

SIGNS OF DEATH IN TURKEY

LIKE the death throes of a wild beast are the frantic efforts of the ruling party in the Ottoman Empire to destroy their fellow countrymen—the Armenians and others who are of a different race and an opposing faith. The horrors of this march of death have been told only in part. They can not be fully described. Over eight hundred thousand Armenians have already been murdered or have died as a result of deportation and abuse. A like number have been deported to Mesopotamia and Arabia or have fled into Russia and Egypt. How many of these will survive can not be estimated, but the Armenian and Syrian Relief Committee (70 Fifth Avenue, New York) is endeavoring to raise $5,000,000 to feed and clothe the starving and naked and to enable survivors to become again self-supporting.

One who has recently traveled in northern Arabia and whose statements are reliable gives this vivid glimpse of the horrors he saw there:

"At Meskene I found 3,500 deported Armenians, and more than 100 orphans. A part of the people have settled here as bakers and butchers, etc., even though Meskene is but a halting-place. All the rest are begging. In every tent there are sick and dying. Any one who can not manage to get a piece of bread by begging, eats grass raw and without salt. Many hundreds of the sick are left without any tent and covering, in the open, under the glowing sun. I saw desperate ones throw themselves in grave-trenches, and beg the grave-diggers to bury them. The Turkish Government does not give the hungry any bread, nor any tent to those who remain outside. There came a caravan of sick women and children from Bab. They were in an indescribable condition. They were thrown down from the wagons like dogs. They cried for water, they were given each a piece of dry bread, but no one gave them water.

"I sought some one to care for the orphans and I found a young widow from Hadjin, who asked to take the children. She belonged to a good family, and gave herself with an intense love to the work for children. Ten days after my departure they had sent the woman with the one hundred children south. A few weeks later I found her in Sepka clothed in rags; she had lost her wits and wandered about the place asking every one: 'Where are my children?' Only two had survived.

"In Hama I found 7,000 deported, three thousand of them hungry and practically naked. Here there is no grass, for the locusts have consumed everything. The people were gathering locusts and eating

them raw or cooked. Others were looking for the roots of grasses. They catch street dogs and, like savages, pounce upon dead animals whose flesh they eat eagerly without cooking.

"At Der Zor and in the neighborhood there are over 30,000 Armenians. The deportees are especially badly treated in the region of Der Zor. The people are driven back and forward with whip blows and can not even take their most urgent necessities. The people have the appearance of lost men. We often see a whole row of ghastly forms, raising suddenly out of a grave and asking for some bread and water. They have all dug their graves and lie waiting death. In Sepka a preacher from Aintab told me that parents have often killed their children. At the Government investigation it was shown that some people had eaten their children."

Such is the death struggle. It is inconceivable. Fortunately there is also a brighter side in Turkey even now.

SIGNS OF LIFE IN TURKEY

IN the midst of cruelty, bloodshed, starvation and death, there are signs of new life where the Christian missionaries have continued to manifest the life of Christ. Rev. S. Ralph Harlow, who has recently returned from Smyrna, tells of the sorrow and suffering there, but also of the blessing that has come in many ways. The mission schools for girls and the college have continued their work, and the spiritual growth of the students has been greater than ever. Many of the Christian Association meetings have had an attendance of one hundred and fifty, and, as was reported in the September Review, the students inaugurated the "Morning Watch." A Student Volunteer band of 34 members has been formed, composed of the young people of the college and the girls' school. All these have dedicated their lives to Christ's service in Turkey. This band has had great influence for spiritual growth and power among the students. Another sign of life has been the opening of a neighborhood house in the town of Prophetelia, near the college, to serve the people in clubs, meetings, dispensaries and religious work. Even the Greek Orthodox leaders, after some opposition, have come to acknowledge the good that is being accomplished.

Mr. Harlow also tells of the volunteer band of young women from the Collegiate Institute who have been helping two thousand destitute people each week.

The conditions in Smyrna are desperate. Cholera, famine and shortage of all supplies threatens the life of the people, but in the midst of all the darkness the life of Christians shines out. It is difficult to understand the philosophy of the Turks that seek to obliterate the work that has uplifted as many as have the hospitals, schools and churches of the American Board. All of the missionaries in Turkey, in spite of the massacres and persecution and destruction of

so many schools and the deportation of thousands of Christians, are stedfast in the faith that, after the war is over, there will come the greatest era of Christian progress ever known in the Turkish Empire.

OPPORTUNITIES OF THE WAR

WAR is born of hatred and begets all the offspring of hatred and of passions set free. But war also brings men face to face with the stern realities of life and death. Never have there been greater sacrifices or more open benevolence manifested than in the present strife and never have there been wider opportunities for Christian service.

Encouraging reports come from many camps, and the demand for New Testaments on the part of the troops continues as great as at the beginning of the war. One British worker, who has given away thousands of Testaments, supplied to him by the Pocket Testament League, says he could use a million more! He says: "I wired for more Testaments several days in succession last week. Hundreds were sent, and the moment they were brought into the camp they were devoured. But you should have seen the blank look on the faces of the men for whom there were no Testaments." Another worker, who had spent a week at Wareham Camp, reports that 550 men, during his visit, joined the Pocket Testament League, and that number could easily have been doubled if the supply of Testaments had not run out. Later, about 480 of these men made a profession of accepting Christ.

The evangelistic work among the soldiers in the English training camps and in France at the front, is conducted under the auspices of the English Young Men's Christian Association. In some camps the work is not conducted with spiritual methods, but in others there are many signs of God's power.

Mr. Sherwood Eddy left New York in the early summer to help in this work in France and found that the situation there had great possibilities. He soon cabled to his brother, Rev. D. Brewer Eddy, an American Board secretary: "Come at once, imperative need." The latter sailed in August. This spiritual warfare is worth while. Of the great importance of the present opportunity, Dr. John R. Mott says: "In nearly thirty years of passing in and out among the nations, of standing before great citadels and great opportunities, I have never known anything to compare with the opportunity presented just now by the millions of men under arms and in the military prisons. We never had the opportunity before the war—the unlimited opportunity for the distribution of the New Testament and preaching the Gospel. The place where the Gospel is needed most is the place where the men pause before going into battle, or where they come back to recuperate. If ever a man needs help, it is under those conditions."

AN EXPERIMENT IN EAST AFRICA

IN these days when discussion is rife, in Korea, Turkey, China, America and elsewhere, as to the expediency of allowing religious instruction in secular schools, the experiment tried in connection with the Church Missionary Society high school in Mombasa, British East Africa, is interesting and illuminating.

Some years ago the Mohammedan authorities urged the Government of the Protectorate to establish secular schools, in order that the Christian influence of the mission might be eliminated. The Government agreed, and the very existence of the mission school seemed at stake. "Then," writes Rev. S. A. Martin, "we offered to adopt a 'conscience clause' for a short time, if the Government would withdraw their scheme of Mohammedan schools. This the Government was delighted to do, and even prepared to hand over to the Church Missionary Society grants to enable us to carry out the necessary building improvements and enlargements, and to obtain a more efficient staff."

There was opposition to this plan from both Mohammedans and Hindus, and after further consideration the missionaries decided that there must be no compromise in their effort to teach Christianity. They gave up the Government support and returned to compulsory Christian instruction. As a result the Government put up their schools—for purely secular teaching—and in one school the Koran was taught on Fridays. The Mission, on the other hand, declined all pupils who were not willing to receive Christian education.

What have been the results? Mr. Martin writes: "We lost somewhat at first, but not for long. Soon we won back our numbers, even the sons of the leaders—Mohammedans, Bhorahs, Khojahs, Arabs, and Swahilis. One retired Arab governor even came and offered to build a house in our compound for his two sons, and defray all the cost of their education, so as to keep them from the immoral influences of the Mohammedan town."

Even from the point of view of expediency Christians are learning to avoid compromise in promoting the mission school, hospital and printing press. There is only *one* way of salvation known to man and that Living Way is through the Son of God.

AN APPEAL TO STUDENTS IN INDIA

IN view of the great difficulty of finding Christian teachers for Christian schools in India, and the unsatisfactory results of employing non-Christians, the Student Christian Association of India and Ceylon has sent out a strong appeal to the Christian students of India. It is an encouraging evidence that the Indian Church is awakening to their responsibility. There is good reason to hope that the evangelistic campaigns now conducted among the students

will help to bring a large response to this call. The national general secretary, Mr. K. T. Paul, thus voices the need:*

"Few of us, indeed, are not alive to the infinite debt that we of India owe to Jesus of Nazareth: the light, the liberty, the equality, the worth of personality, the riches of family life, to mention just a few of the things that have purchased us, body and soul, as the willing slaves of the Son of God! Of this sensibility I have no doubt. The difficulty is in translating the sensibility into loyal action. . . .

"The first 'Finding' of the National Representative Conference of Missions, which met at Calcutta in December, 1912, has this to say of the 'Indian Church':

> It is the conviction of this Conference that the stage has been reached when every effort should be made to make the Indian Church in reality the most efficient factor in the Christian propaganda in this land.

"This double-edged challenge summons the missions to a new attitude: it stimulates the Church to a new ambition. It wants the Church to step forward from the rear and take up a position, not by the side of the mission, left or right, but in front of it.

"This is really a challenge to the educated members of the community. Taking India as a whole, there is not that leadership in the ministry which could enable the Church to rise to this opportunity. The first need is the ministry. 'The pew can not rise higher than the pulpit.' The ministry is difficult and fails at present to get the recognition it ought to have.

"Next to the minister, the most influential person in church life is the Christian teacher. He is the leader of public opinion, the greatest support or the most feared opponent of the minister. . . . In the evolution of the Indian Church, unmistakably the Christian teacher is the most responsible factor in the present phase of things, and likely so to remain until the ministry is considerably raised in standard. It is an opportunity which I wish definitely to place before my brothers in the colleges. . . . The whole Church has to take more and more the evangelistic and educational responsibilities now carried by the mission.

"Consider the evangelistic opportunity. There are 53 mission high schools for boys in South India alone. There are no fewer than 27,756 pupils on their rolls. The influence of each one of these may be for better or for worse, but one thing is certain—it is going to be infinitely effective. They pass through our institutions in the most plastic and open-minded period of their lives. Large sums of money and great, patient efforts have been spent in building up these institutions just for getting this opportunity. But look at the tragedy of it. There is the opportunity so laboriously secured, but it is not being adequately taken hold of. Why? Because an adequate number of

* In *The Young Men of India.*

educated Indian Christians have not seen it as a great missionary opportunity and pressed in to take it in the name of Christ. There are 1,169 teachers in these schools. Of these only 408 are Christians, while 761 are non-Christians. The seriousness of the situation will be more clearly realized if it is noted that the Christian teachers are unevenly distributed over the area. One school with 337 pupils has only two Christian teachers on the staff, of whom one is a graduate.

"The National Conference makes the statement that what is wanted is 'to produce a profound Christian impression rather than a diffused Christian atmosphere.' How is this ever to be attained without a full and adequate staff of *effective* Christian teachers?

"This great call to a great opportunity comes to every Christian man and woman in an Indian college. It comes to *you*. What will be your answer?"

ARE MISSIONS IN CUBA WORTH WHILE?

SOME, who look for national prosperity only as the result of mental and physical development, have called in question the need for evangelical missions in Roman Catholic countries. They do not know the "facts." Take Cuba, for example, where Roman Catholics were in full control for centuries. Evangelical work began in earnest at the close of the Spanish war. The byproducts of these missions include the following: The diffusion of the Scriptures and other evangelistic literature far and wide among the people. (These are taking the place of ignorance of the Bible and familiarity with vicious books and papers.) Purification of domestic conditions by the lessening of concubinage through the gratuitous celebration of marriages (3,400 in fourteen years by one Protestant pastor); the inculcation and exemplification of the sanctity of the Sabbath; establishment and maintenance of virtuous homes by married clergy; education of the public conscience as to lying, blasphemy and dishonesty by replacing erroneous teaching with the divine standard of life and conduct; protest by word and example against the lottery and the consequent impoverishment and demoralization of the people; correction of the general belief that Protestants do not believe in God, and that the Protestant Bible is a counterfeit; changes effected in Roman Catholicism itself as seen in the repair of their dingy churches, introduction of pews, more frequent preaching by the priests and an evangelical note now heard from their pulpits.

"All these things are evident to the public," says Dr. J. Milton Greene, "and we reap the reward of them in the general respect shown us—mere toleration, as at first, having given place to a positive deference."

But indirect results are not by any means all the harvest reaped in these fourteen years of missions in Cuba. The thousands who have

been gathered into the various evangelical missions form the vanguard of true moral reform and spiritual progress in Cuba. They are the real salt of the nation, the bulwark against the inrushing tide of agnosticism, indifference and gross immorality. Splendid characters abound among the young people.

THE PANAMA CANAL AND CHRISTIANITY

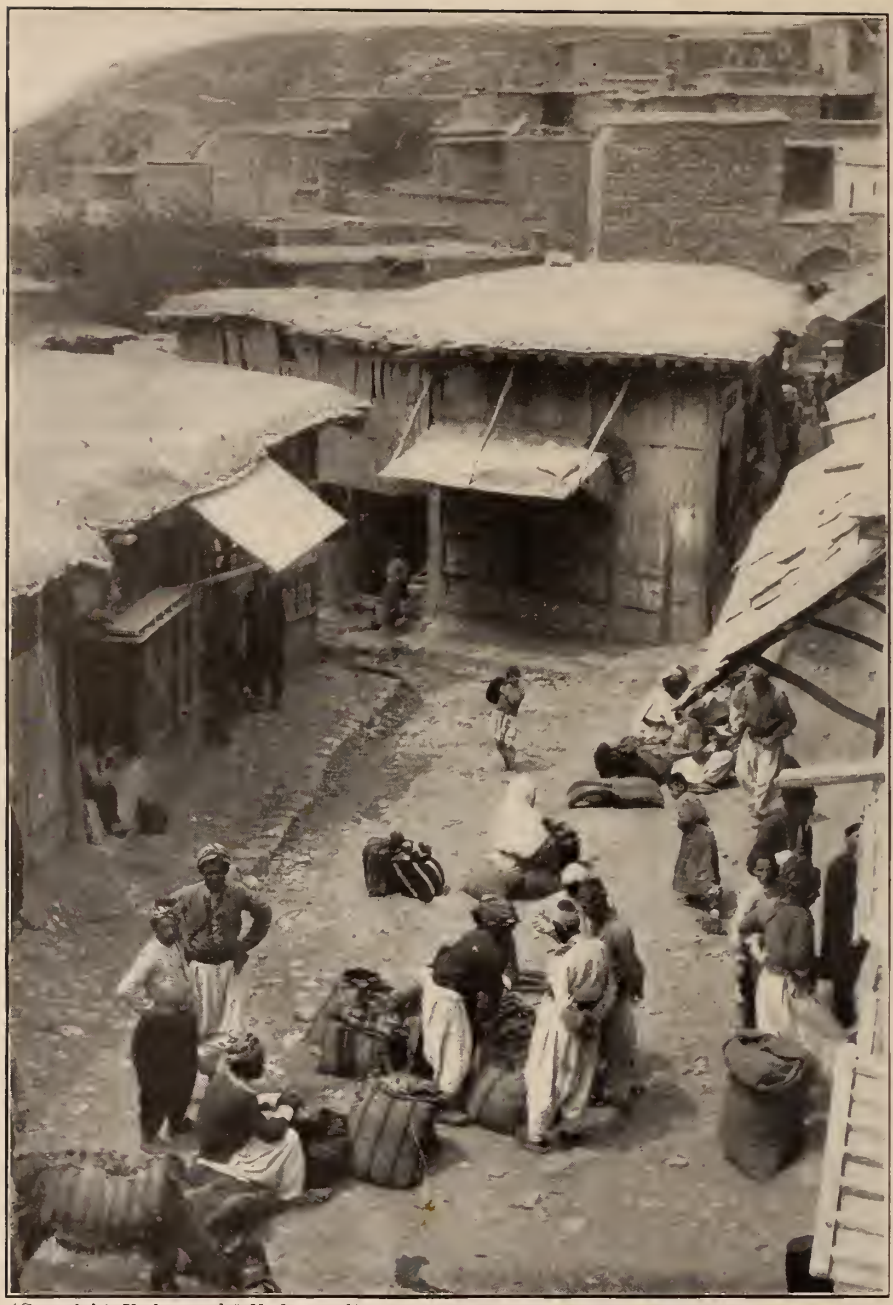
WHAT has a canal to do with the progress of Christianity? Every highway becomes a link and a bond of union and so brings non-Christians into touch with Christians.

Formerly, the waters of the Atlantic and Pacific mingled in the Straits of Magellan; now they meet in the Panama Canal. A writer in the *Church Missionary Review* remarks:

"The problems of the Pacific—racial, industrial, and missionary—are those of the coming days. On the one hand is the great American coast line; on the other the Asiatic sweep of Mongolia, Japan and Korea, China, Siam and the Malay Peninsula; between them the myriad islands of the southern seas, New Guinea, and the East Indies; still southward, Australia and New Zealand."

The existing problems are bound to multiply when trade flows in increasing volume, as it will do after the war, through the Panama Canal. In consequence of the war, fresh international questions are likely also to arise. On the mainland of Asia most of the great missionary agencies of America and Europe are at work. In the Islands there are—moving from Asia eastward—large Dutch and some German missions in the East Indies, German and British Missions in New Guinea, and in the further Pacific Islands, French, German and British Missions have been at work. The Christian churches of Australia have been developing their island missions, and have recently taken over the work in the Torres Straits at the request of the London Missionary Society. The missionary story of the Pacific has a thrilling past; the watchful prayer and strenuous effort of the Christian Church will be needed if the dangers of the future are to be averted, and the promise which it holds fulfilled.

Now is the time when Christian principles ought to prevail so that all barriers may be broken down and new highways established. The United States Government is planning to purchase the Danish West Indies, with an area of 138 square miles and 30,000 population, for the sum of $25,000,000. These islands lie to the east of Porto Rico, and their acquisition will give the American Republic still greater influence in the Caribbean Sea. May this influence be used for the advancement of righteousness and peace and the Gospel of Christ.



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A VILLAGE SCENE IN THE LAND OF THE TURK

This view of a village in Asia Minor, reveals the primitive and unprogressive conditions under Turkish rule. Little progress has been made in sanitation, in education, in building or in transportation facilities during the past centuries.

Is the Turk Worth Saving?

This is an illuminating article that all should read. The writer, for obvious reasons, desires at present to remain anonymous. He has spent more than thirty years in the Turkish Empire, in close contact with all classes of the people. He knows them and is deeply interested in their welfare.—EDITOR.

"THERE'S no use trying to understand the Turk—it's impossible," said a brilliant speaker at a recent public gathering in one of the large American cities. He had had only a very brief experience among the Turks, but the problem of understanding them does not seem much easier after a lifetime in Turkey. More opprobrious adjectives have been squandered on the Turk in the past fifty years than on any other one nationality, but he has never yet been adequately described. "Unspeakable" is a fair sample of most of the characterizations, for they are usually negative and only partial. A recent writer * says:

"Their contributions to the art, literature, science and religion of the world are practically *nil*. Their destiny has not been to instruct, to charm, or to improve, hardly even to govern, but simply to conquer."

Yet there are many positive qualities, and not a few noble and admirable characteristics that can truthfully be asserted of the Turks. But after studying them at close quarters for ten years, or twenty, or thirty, or fifty, you find suddenly that your opinion of them suffers a decided reverse, and you revert to the opinion first quoted.

WHENCE THE TURK CAME

The Turks were originally Tartars, and a large number of them at the present time show decidedly Mongolian features. The name appears in literature as early as the fifth and sixth centuries of our era. They have been of several different migrations from their original home in central Asia, near the western limits of the Chinese Empire. One tribe helped the Abbasid Caliphs of Baghdad, about the year 639, to conquer Persia. The Seljuk Turks appeared in the eleventh century, and defeated the Byzantine Emperor in 1071. In the twelfth century the Seljukian Sultanate of Konia flourished.

But the Turks of to-day are the Ottoman, or Osmanli Turks, so called from the first Padishah or Sultan of the dynasty, Osman, son of Ertoghroul, who came into power in 1288 A.D. His tribe came from Khorasan, in what is now northeastern Persia; and his capital was between Brousa and Nicæa. From a very small beginning, the

* "Odysseus," in "Turkey in Europe," p. 80.

incipient empire had, by 1400, absorbed most of the former Seljukian domains, including practically all of western Asia Minor. They had also captured Nicomedia and Nicæa, and crossing the Dardanelles, had taken Gallipoli and Adrianople, and conquered Serbia and Bulgaria. Within the next fifty years, despite a temporary setback owing to severe defeat by Lenk Timour, or Tamerlane, and his Mongols, the Ottoman rulers added Albania, Wallachia, Hungary, Greece and practically all of Asia Minor. In 1453 Mohammed II., Fatih, or conqueror, captured Constantinople and terminated the eastern Roman Empire.

CHARACTERISTICS—GOOD AND BAD

The qualities by which a small and obscure tribe from Central Asia succeeded, in less than two centuries, in carving out such a mighty empire as struck terror to the heart of Europe, and twice in a century and a half attacked with its armies the proud city of Vienna, are worth noting. These same qualities have enabled the Turks to survive the shocks of succeeding years, and remain to this day. They have been summarized as courage, energy, obedience, discipline, and temperance. Such traits are all essential to a conquering race; but they indicate very little as to its ability to govern, or to progress along the path of civilization. The baggy-trousered, turbaned Turk is no model of energy; nor is temperance, sad to say, as characteristic of the Ottoman Turk as it used to be. But the Gallipoli campaign added greatly to the respect of their British and French foes for the Moslem defenders of that famous peninsula.

It is difficult to portray the physical characteristics of the average Turk. Perhaps the average Turk does not exist to-day. The original Mongol or Tartar stock has been so intermingled with Semitic, or Arab, and Indo-European, or Circassian and Kurdish and Albanian blood, that no feature is universally noticeable. They are perhaps under the average height, with a rather swarthy complexion and dark hair. They frequently shave the crown of the head, leaving the back hair and a fringe in front. They are never clean-shaven, but invariably wear the moustache, while the elderly men usually add the dignity of a beard.

HOW TURKS THINK AND SPEAK

The language is likewise a great mixture. Of late, and especially since debates in Parliament have demanded a simpler style of speech, there has been a tendency to purify Turkish from its Persian and Arabic elements; but this has been only partly successful. Not only are there very many Persian and Arabic roots and words, but whole forms of expression are transferred bodily into the Turkish of to-day, and the Turkish grammar has to have large sections deal-

A TURK OF THE LOWER CLASS

A beggar of Sivas, Western Asia Minor

ing with Persian and Arabic forms of inflection and rules for sequence. This mixture of Turanian, Aryan and Semitic inflection is by no means easy; and my attention has been called by Turks to grammatical infelicities in the published works of foreigners who had studied and used Turkish for over half a century.

Back in the eighth century, it is recorded that the Turkish tribes had an alphabet of their own. What it may have been does not appear; but on coming in contact with the Arabs the Turks adopted the Arabic characters and have since used them. These read from right to left; and an additional fact of much importance is that not only do they write backward, but their methods of thought are backward, and consequently from our standpoint most involved. This may be illustrated thus:

Yarundan itibaren vaporlarumuzun adetden
(To-morrow-from) (commencing) (steamers-our-of) (custom-than)
bir sa'at evvel hareket edejeklerini mühterem
(one) (hour) (earlier) (start) (going-to-make-their) (honorable)
yoljoularumuza ilan edertz.
(travelers-our-to) (notice) (give-we.)

—where we should say: "We give notice to our honorable patrons that, commencing from to-morrow, the time of starting of our steamers will be one hour earlier than customary."

The Turkish conception of oratory and of literature apparently involves the skilful use of words to produce a pleasing impression of learning, where the more successfully thought is obscured, the finer the style. This by no means indicates confusion of ideas on the part of the Turk; rather it points to a superior ability to fathom a deep and involved construction. It is a matter of wonder how the Turk can keep clearly in his mind the whole line of thought through an intricate sentence of half a page in length. In official documents, the vocabulary used is so technical and often so ambiguous as to render the document well-nigh inexplicable. In fact, this incomprehensibility is to them a proof of superhuman skill. It is often stated that in their sacred Koran each single word has seventy-seven different meanings; and as God alone knows which meaning is intended in each individual case, of course it would be sacrilege to attempt to translate the book!

HOW THE TURKS LIVE

By nature, the Turk is agricultural and pastoral. The race has not essentially changed in this from their nomadic period, nearly a thousand years ago. They are lazy and procrastinating, but hospitable and generous. Except when in official authority, they are honest and truthful. With a characteristic lack of curiosity or interest, they combine a noticeable instinct for discipline and order.

This unhappily has nothing to do with good government, but merely makes every man render implicit obedience to his military or official superior. This instinct for obedience and discipline explains in great measure the military successes of the Turks at Gallipoli and in Mesopotamia and wherever they have had capable leadership.

The Turk is almost totally lacking in originality. All he has is borrowed. He has no art of his own, no music, no philosophy, no literature. He never invented anything, nor has he even adopted the obviously helpful inventions or discoveries of others until very recently. All the art among the Turks is Seljuk or Saracen; their mosque architecture was taken from the Byzantines; their alphabet is the Arabic, and so is their religion. As one writer says: "He makes nothing at all; he takes whatever he can get as plunder or pillage." The railroads in Turkey were all built by foreign brains and foreign capital. Even the Hedjaz Railway, the pride of the Turks, and the only one built by them, had a German engineer—Meissner Pasha. Not a single unit of the Ottoman navy, not even a transport or a collier, nor even the Sultan's own royal yacht, was built in Turkey. The rifles of the army are foreign, as is the material for the soldiers' uniforms. The trolley system in the Capital was put in by a German firm, and the telephones by a British firm. Most of the farming machinery in the country came from America, and the sewing-machines from America and Germany.

In the home life of the Turk, the wife is his slave. If there are two or more wives they share the burdens of the household, but are frequently at open enmity between themselves. The Turk is extremely fond of children and, in general, indulgent to them. Boys soon learn to tyrannize over their mothers and sisters, who admire them for their masterfulness. There is no such home life as we know in America and England, nor does the Turkish language contain a word for "home." Yet there are honorable exceptions, lovely homes, where the love of husband and wife, and that of both for their children, and of the children for their parents, is pure and deep and strong. These homes are, however, invariably those into which have come, somehow or other, Christian influences.

THE RELIGION OF THE TURKS

The Moslem idea of God is an exalted one. The ninety-nine names, or attributes, of God which are recited over in prayers and counted over on the beads, are a splendid catalogue of excellencies. A Moslem will talk reverently and intelligently of righteousness, love, and duty, of heaven and hell, of God's books of revelation to man, of his prophets, and of Jesus the Messiah; but just when you think you have found much common ground, suddenly you find that his understanding and use of these terms is utterly different from

yours. His conception of Allah is a cold, negative one, very hard to define. Whatever is predicated of Allah must never be understood in the same sense as a similar statement regarding man. Nor do they deem it safe to explain in just what sense they ought to be understood. God is love; God sees us; God is merciful; God is just—all these are true, but each attribute has a mystic sense applicable only to God, and does not mean what we ordinarily understand it to mean.

So also with the Moslem sense of sin. The standard is a variable one, not absolute. What is sin for a non-Moslem is perfectly right for a Moslem; and what is sinful at one time may not be at another. The Koran says: "Kill the unbelievers," and when the Caliph says kill, it would be wrong to disobey, though at other times it is not a duty. The Moslem idea of revelation differs radically from ours, being a most mechanical one. And so on, till one feels that not a single point of contact has been left us for beginning really to understand the Moslems. Their religious leaders who think deeply or try to be philosophical in their thinking, are rapidly turning either to materialistic pantheism or to mysticism and then to agnosticism. It is no easy task for any one to approach an educated Moslem with the truths of Christianity from any other angle than the experimental. A *life* means infinitely more than a creed or a system.

WHAT HAS THE TURK DONE?

It has already been stated that the genius of the Turk does not run to government. He was a conqueror; but as soon as he ceased to conquer, he ceased to prosper. To quote again: "They became idle, luxurious and inert, lying like an incubus upon the country, deadening and crushing its civilization and its spirit, hindering all growth, stopping all progress, just as incapable of calling out the resources of a people as of rooting out their national life." This very inertia and incapacity, coupled with their pride, has made the Turks jealous of the commercial prosperity of the nations under their rule. The heartlessness engendered by the Koranic injunction to kill the unbelievers has led them to cruel massacres. We must not forget that the massacres of the past year are merely the culmination of a long series.

In the sixteenth century Sultan Selim I., surnamed "Yavouz," or the Grim (after whom the Turks have re-named the German battle-cruiser *Goeben,* which the Kaiser donated), massacred 45,000 of his Mohammedan subjects, because they belonged to the un-Orthodox Shiite sect. A hundred and twenty years later, Sultan Mourad IV. massacred the Persians in Baghdad in vast numbers after capturing the city. They also were Shiite Moslems. In 1860, by command of Sultan Abdul Medjid, thousands of Syrians were massacred in Mount Lebanon. In 1876, it was the wholesale and brutal massacres of Bul-

ONE PHASE OF THE RELIGION OF THE TURKS

The sect of Whirling Dervishes in Constantinople. They whirl for hours to bring themselves into what they consider a state of spiritual ecstacy

garians in the Danubian provinces that impelled Russia to declare war on Turkey in order to liberate the Bulgarians. The Greeks of the island of Chios were cruelly massacred in 1822, and at various times Greeks in Samos, Thessaly and Crete have suffered likewise. There have been three separate series of massacres of Armenians by Turks—in 1895 and 1896, again in 1909, and once more during the past year. Probably at least 700,000 defenseless Armenians have lost their lives in these three orgies of blood.

The whole official record of the Turk may be summed up in the word *incapacity*. They themselves are fond of quoting about their own government the old story of the camel, whose master asked him why his nose was so crooked, whereat the camel retorted: "Which part of me is straight, that my nose should be straight?"

When a building in Constantinople is to be demolished, Turkish workmen are called to do the tearing down; but if another is to be erected in its place, Greeks or Armenians or Italians must be employed. The Turk is for destruction, but not for construction. That is why the empire is tottering to-day. The Turk has torn down his own political house. Whatever eras of prosperity there have been since the Turk ceased his victorious era of conquest, have been due to other than Turkish blood. The Arabs and Circassians and Albanians have furnished the brainiest of their Grand Viziers; and the powerful Janizaries were of Christian descent.

HOW SAVE THE TURK?

Is it worth while to try to save the Turks or to do anything for them? As a political organization, certainly not; but as a people, and as individuals, most assuredly, yes. What the Turk needs is the dynamic of a *new religion*. It is the fatalism and the inherent cruelty of Islam that is at the root of his faults and is responsible for his failings. The wrong and utterly frigid Moslem idea about God has given the Turk a false notion of our gracious and loving Heavenly Father. The Koran's teaching about polygamy and the social place of woman has destroyed home life and contributed to the heartless treatment of women—his own and others. Give the Turk the corrective of the Christian message, and life will take on a new meaning for him.

If the Gospel went in among the pagan savages of Europe and made them capable of producing a Luther, a Calvin, a Knox and a Wesley, what may it not do with the Turk of to-day! If it can transform a drunken sot into a child of God, what may it not accomplish with the naturally temperate Ottoman! There is good material in the Turk, if he is rescued from the benumbing influences of Islam.

There is another reason why the Turk is worth saving. Certainly a large part of the Moslem world looks to-day to the Turk as the rep-

resentative of Islam—as its political defender and as holding the Caliphate. So that when from among the Turks shall go forth preachers of the Gospel, it will be like the influence of Paul, the Pharisee, among the Jews of his day. If the Moslems of Central Asia are ever to be reached and won for Christ, it will be best accomplished by Turkish Christian workers.

Whatever becomes of the Turkish *government,* we still have a people of five or six millions or more to deal with. Who will say they have no claim on the Gospel? The very blood of their massacred victims calls for recompense—not by retaliation, but by evangelization. Christianity will make MEN of them, and such a transformation would compel the attention of all the Moslem world.

Shall we not prepare for a great campaign of love and service as soon as this awful campaign of hatred and of self-seeking is over? Let the Turks see that Christianity is meant to deal lovingly with just such persons as they, and to rescue them from themselves. Think again of the Turkish characteristics: courage, energy, obedience, discipline and temperance. Electrify these with the dynamic current of Christianity, and who can foretell the results! If Paul was a debtor to the Jews, who tried so hard to kill him, and to the Greeks, who in their self-satisfaction would have nothing to do with him, surely we are debtors to the Turks, to rescue them from the fatalism and cruelty of Islam, and bring them out into the sunshine of the love of Christ.

AN ATTEMPT TO SAVE THE TURK—A MISSION SCHOOL IN ASIA MINOR

DR. AND MRS. DANIEL BLISS, OF SYRIA

Dr. Bliss, one of the founders of the Syrian Protestant College in Beirut, spent over sixty years of his life to serve and save the people of Moslem lands

The Grand Old Man of Syria

A Tribute to the Rev. Daniel Bliss, D.D., Late of Beirut

BY REV. D. STUART DODGE, D.D., NEW YORK

On July 28th, Dr. Daniel Bliss, a founder and President Emeritus of the Syrian Protestant College, Beirut, Syria, passed on to his Eternal Home almost at the age of 93. He had spent over threescore years in Syria and for Syria; had founded a great college and left his mark on the world. This glimpse of his character and life, by the President of the Board of Trustees of the Syrian Protestant College, is worth reading.

IT is not always given to one who initiates a great enterprise, to see it reach full development. This privilege was granted to the founder of the Syrian Protestant College.

In the early morning of his missionary career, Daniel Bliss shared in the conception of establishing a Christian institution of higher learning for Syria and the adjacent countries. He was chosen to lead the effort. For more than fifty years every energy of his being was devoted to this one object. At sunset he looked out upon the noble array of buildings which proclaims the site of one of the largest and most influential institutions of the missionary world.

Daniel Bliss was born in Vermont, August 17, 1823, and died in Beirut, July 28, 1916, in his ninety-third year. He came of sturdy New England stock, and while still a boy, the family moved to Madison, Ohio. He went to the district school, learned a trade, and finally established a business, which had a fair prospect of success. He was known as a man of ability, uprightness, and influence. He was fond of books, and his craving for a wider education led him, in time, to decide to enter college.

He studied in a neighboring academy, supporting himself in part by teaching. When prepared he, with a companion of like mind, made the journey eastward on foot and by canal boat, visiting the various prominent institutions, to determine which was best adapted to satisfy their hopes and ambitions.

When they reached Amherst, Mass., they concluded the ideal place had been found. Daniel Bliss was then twenty-five years of age, and his maturity and eagerness for knowledge helped him to gain more from the four years of study than most of his classmates. He paid special attention to mental philosophy, logic, and similar branches. He was a keen debater, interested in all college affairs, popular everywhere, a natural leader, and was esteemed for his manliness and high moral character. His tall and vigorous frame and fine features made him a marked man on the campus.

During the first weeks of his college life, Bliss became an earn-

est and outspoken believer in the Christian faith, and soon after felt called to give his life to foreign missionary service.

After graduation he entered the Andover Theological Seminary, and at the close of his course delivered an address on missions, which was afterward published. He offered himself to the American Board of Commissioners for Foreign Missions, and was assigned to the Syria Mission.

In 1855 he married Abby Maria Wood, of Amherst, to whom he had become attached during his college days. She was well fitted to be the companion of such a man, and for such a work. She was refined and cultured, deeply religious, and remarkable for energy and executive gifts, yet she was apparently so unsuited to endure the hardships of missionary service, that anxious friends were confident she could not survive a year in Syria. Both of this happy couple lived for several years beyond the celebration of their golden wedding.

On arriving at Beirut, they took up work in one of the villages of Mount Lebanon, and for nearly seven years discharged the ordinary duties of missionaries in that field. They studied not only the language, but the people, and their experience among these mountaineers completed a necessary preparation for their appointed life work.

In 1862, by a vote of the Mission, Mr. Bliss was sent home to present the need of the proposed institution of higher education. Although America was in the midst of the excitement and distresses of the Civil War, prominent men in the churches and in educational efforts became interested in the project, and supporters of the American Board gave it liberal encouragement.

The college was finally incorporated under the laws of the State of New York, and its first trustees were business men closely allied to the American Board. Dr. Bliss had the satisfaction of securing the first $100,000 for the endowment of the institution, and afterward went to England, where he obtained further contributions.

He returned to Beirut in March, 1866, and began immediately to lay foundations for the college. The local Board of Managers had already established a preparatory department in connection with the school of a well-known Protestant Arabic scholar.

Syria once abounded in temples. In the earlier centuries Beirut had been a famous seat of learning, with splendid buildings, but all traces of this past glory had disappeared. A new temple was now to be erected, dedicated to Christian education.

Only sixteen students were at first enrolled. The sessions were held in hired rooms, and the equipment was meager. Year by year, however, numbers increased, and able teachers joined the faculty. Within two years a medical department was organized, to which was afterward added a School of Pharmacy, and recently a School of Dentistry. The Department of Arts and Sciences embraced all the

courses of a college in America. Then a school of Commerce was established, introducing the modern branches and the best methods known.

Within ten years the college began to occupy its own buildings on a bold promontory, projecting out into the Mediterranean and overlooking the city and its harbor, with the long range of Mount Lebanon beyond. Solid stone buildings arose in steady succession, until there are now more than twenty-five large structures on a campus of fifty acres, with halls, dormitories, a spacious Assembly Hall, library, observatory, three hospitals, a school for the training of native nurses, accommodations for laboratories, museums, offices, and an imposing and thoroughly equipped establishment for the college Young Men's Christian Association.

The year before the present European war began, nearly a thousand students were in attendance, with a teaching staff of eighty professors and tutors. All the familiar features of college life are in evidence: various faculties, societies, athletic sports, musical entertainments, a college journal, and all the time-honored functions for the observance of commencement.

The language of instruction was at first Arabic, but was changed to English, although other languages are taught, and much attention is given to native tongues. The system of spies and irritating supervision practised in most Oriental institutions was avoided; students were put upon their honor, and much of the freedom of American colleges was enjoyed. The aim was to build character, and to teach young men the necessity of uprightness, self-control, truthfulness, unselfish service, respect for the rights of others, submission to established authority, love for their country.

The students came from all parts of Syria, Asia Minor and Egypt, representing many antagonistic nationalities and religions. The college community was, in miniature, a picture of the Turkish Empire. All studies and influences were shaped to prepare young men to return to their homes fitted to be leaders in the reconstruction and elevation of their own countries.

Happily they found in the honored head of the college the illustration and embodiment of the virtues and principles they themselves needed. President Bliss taught them that the Bible was the only true rule of life. He loved God supremely, and his neighbor as himself. There was no ostentation, no tinge of Phariseeism, but the daily exhibition of a simple, attractive, unmistakable manhood. He loved the young men around him. They knew that he sought their highest good, and took pride in obeying him. He rarely had occasion to resort to severe discipline. A look, a word, an anecdote, a parable to fit the case, uttered in his quiet incisive tones, was sufficient.

His very presence had the hidden charm of commingled kindness and authority. As declining years drew on, his step grew less firm in his daily walk through the college grounds, his whitened locks

were a glory about his head, his benignant face shone upon all he met, and the affection and reverence of the students increased.

Twenty-five hundred graduates of the different departments, and a far larger number who, for various reasons, were unable to complete their entire course, are now widely scattered throughout all those countries, but not one of them has gone out without bearing in his heart the image of their revered president, and inspiring memories of the words he spoke.

The instructors in the college, with the exception of some who teach foreign languages, are Protestant Christians, and all tutors sent out from America are required to be members of some evangelical church. They are expected to seek the spiritual good of the students and to be, themselves, examples of the faith they profess. It is a missionary college, and its work and spirit sustain the claim.

The teaching of the college is based on the principles of the Word of God. This book is honored as the inspired guide adapted to the needs of all men and all races. A pure Christianity is upheld as the source of the highest civilization.

Other religions are never denounced in the instruction or preaching of the college, and all acrimonious discussion of religious subjects among the students is forbidden. No attempt is made to force upon any one the truths of the Christian faith. Attendance upon the general religious exercises is now largely voluntary, but regular Bible instruction is included in the curriculum. The Bible classes and religious meetings are held in the Young Men's Christian Association building.

Many of the former students live in Egypt, and a number occupy positions in the public service, where their efficiency and high moral character have been recognized. They were warmly devoted to Dr. Bliss and raised a fund among themselves to pay an eminent Italian sculptor to carve a life-sized statue of their beloved teacher. This now stands in the library of the college, a lasting memorial of their personal regard for its founder and the first president.

At the close of his last visit to America, a reception was tendered to Dr. and Mrs. Bliss by some sixty alumni and Syrian friends of the college living in or near New York. There was a large attendance of those who had long known Dr. Bliss or were interested in missions in Turkey.

In Syria, Dr. Bliss was respected by all classes and by the chief men of all nationalities. He maintained friendly relations with the local government officials. Even the workmen, who were employed to erect the new buildings, were always ready to enter his service, because they received considerate treatment rarely found in those Eastern countries. At the close of the week, each man was paid all that was due him, nothing being kept back to compel him to continue the work.

Dr. Bliss was a man of large views, and was interested in all national affairs. He strove to make his students true and intelligent patriots, and followed intently all the political movements of the day in every part of the world. He had generous praise for every one associated with him in the teaching or administration of the college; he appreciated their enthusiasm and the essential service they rendered in securing the success of the common enterprise.

As a speaker he was clear, forcible and magnetic, both in the pulpit and on the platform. He had little relish for religious disputations, but he had no dread of new views and modern interpretations. He knew that all truth came from one source, and he would accept nothing that did not bear proper credentials. He held firmly to the cardinal teachings of Scripture and was content to let others worry over minor points.

As a diligent student of missions, he concentrated his attention upon the absorbing problem of his life—the evangelization of the Moslem world. His early conviction was confirmed, that among the most effective methods of meeting this strongly entrenched and defiant faith, were Christian education and Christian literature. He rejoiced in God's leading which located this college in the very midst of the Mohammedan population of the Near East. He urged this as one of the unassailable arguments for its existence and support.

During all his administration, Dr. Bliss enjoyed the fullest confidence of the trustees, and in his several visits to the United States he never failed to win new friends for the college. Mr. Morris K. Jesup, long a president of the Board, had a special regard for him, and erected on the campus two hospitals, with every modern appliance, one for women and the other for

children, with an endowment under the title of the "Maria De Witt Jesup Foundation." This was later largely increased by a bequest from Mrs. Jesup.

The latest public appearance of Dr. Bliss was at the College commencement, held June 19th of the present year. He occupied his accustomed place on the platform, and seemed to take deep satisfaction in the exercises. He saw the eager graduates receive their diplomas and heard the Governor of the province address them.

He looked upon the present unparalleled world conflict without fear, and doubtless meditated daily upon the changes that were inevitable, but he longed to know what might be the effect upon the progress of the college.

With the eye of a prophet, and with the assured confidence of an apostle, he foresaw the coming of the Kingdom of God. He never doubted that the work which had been begun under divine guidance, and had been blessed for long years, would be, for generations to come, one of the chosen agencies in the fulfillment of the divine promises and of the divine purposes.

Dr. Bliss had been permitted to see larger results than his earlier dreams had imagined. A beloved son, Howard Bliss, was already bearing the mantle of his father, as president of the college. Children and children's children were faithfully occupying places of trust in the development of the college. Strong workers were associated with them, and in the beloved homeland were wise and willing directors of its affairs, and multitudes of sympathetic friends.

The dawn of the eternal day was beginning to glow; he knew to whom he had committed the keeping of his soul, and he was persuaded that he could leave in the same Almighty hands the work so dear to him. He was fully ready to enter into the joy of his Lord.

WORLD-WIDE BLESSING OF CHRISTIANITY

Every citizen of the world has a personal stake in the success of Christian missions. If you doubt this, think of the tin shields on the cables of ships from the tropics, lying at the docks of New Orleans. These keep rats infected with bubonic plague from leaving these ships and bringing the disease ashore. Bubonic plague flourishes among heathen populations. There is no city in the world where the natural laws governing public health are made efficacious by ordinances backed by public opinion except where Christianity has prepared the way by popularizing the Christian conception of human brotherhood and the preciousness of the individual. Those tin shields on these cables are a tribute to heathenism. In Christianizing the world we shall incidentally rid ourselves of the menace of cholera, typhus and bubonic plague. The world of trade believes that all men are neighbors, and that the Chinamen, the Hindu, the Arab and the Turk ought to be bound up in a circle of interest with us through the interchange of goods. Shall we have commerce in products and not in ideas? Shall the human element—the element that sends out "get-acquainted" trains through St. Louis' trade territory—be present when we trade with the man in Oklahoma City, but absent when we trade with the man in Peking?

GIRL ESCAPING TO DOOR OF HOPE RECEIVING HOME, FOOCHOW ROAD

In six years over 1,000 girls and women have sought help at this door. The picture is one of a series of sketches made and presented to the Door of Hope by a Chinese artist, illustrating the sorrows, escape, rescue, and happy future of a Chinese girl from Foochow Road.

Chinese Daughters of the Night

A Story of the Door of Hope for Chinese Women in Shanghai

BY MISS M. C. MORRIS, SHANGHAI, CHINA

When Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery were in Shanghai they saw the remarkable work conducted by a group of Christian women for their fallen Chinese sisters. The door of despair has been open for centuries, but this door of hope has been open to these unfortunates for only sixteen years. The story is worth reading. It is written by one of the workers who was recently in America on furlough.—EDITOR.

Watchman, what of the night?
The watchman said, "The morning cometh, and also the night."
—ISAIAH 21: 11, 12.

TWO Chinese countrymen, on their first visit to Shanghai, leisurely strolled along the Bund expressing their opinions of the various foreign buildings, such as banks, club houses, and the large hotels. They viewed with interest the public garden, with its fountain and band-stand, the beautifully designed flower beds, the well-turfed foreshore, along which sauntered prosperous looking foreigners, the large shade trees under which were resting numbers of wearied "ricksha" men, the block-paved streets of the foreign concessions, and the various Consulates visible from the garden bridge.

The old men were deeply imprest, for never before had they gazed upon such sights. After they had stood for some moments in silence, with wonder exprest on their faces, one exclaimed, "Ah,

brother, Shanghai would certainly be a fine place if the foreign devils were not here!"

When first approaching Shanghai, one is most favorably impressed with the so-called "model settlement." He is told that it is a center of social refinement and culture, that lovers of music and flowers are afforded every facility in the cultivation of their tastes; that there are few, if any, obstacles to prevent the expansion of commercial interests.

But what can be said about Shanghai beyond the Bund; what of the dense blackness of night which is found beyond the brilliantly lighted streets of this famous city? What of the night in some of the numberless alley-ways in the neighborhood of the old East gate, but especially in the Foochow road district where, hedged by gilt and glitter, is found a whirlpool of vice into which are drawn, year after year, thousands of victims. This moral cesspool enfolds in its bosom fearful yet flourishing enterprises of wickedness, such as the buying and selling of human beings, the traffic in sin, the utterly selfish disregard of the value of souls.

What awful power has wrought such physical havoc in the bodies of many young girls who are seen standing in groups at the end of certain dark side-streets? What has caused the expression of utter hopelessness on those wearied faces?

Can it be true that thousands of Chinese girls and children are denied the rights of innocence and virtue? Is it always night? Is there no morning of hope for those forced to enter the wretched schools for training in all the deceitful wiles of Satanic craft, the way of which is suffering, the end of which is death?

"If ye will enquire, enquire ye: return, come." (Isaiah, 21:12.)

Come into this "Sing-song" hall which is crowded to its utmost capacity with pleasure-seeking youths and old men.

On the stage at the end of the room are seated a row of gaily dressed singing girls, carefully guarded by an elderly man, whose face is an advertisement of a long life of sin. A beautifully dressed girl of about eighteen is singing to her own accompaniment on a stringed instrument; the other girls in turn will afford similar amusement. And for what purpose? On either side of the platform is a row of attractive little girls, about twelve or fourteen years of age, who are being trained to follow these, their older sisters, in the very near future.

Almost immediately opposite this building is a great tea-house, several times larger than the "Sing-song" hall. Here are hundreds of guests, most of whom are men apparently having no higher aim in life beyond tea-drinking, smoking and talking. You do not understand their conversation, and it is well that you do not. In their company we find painted and gaudily dressed girls, in some cases accompanied by coarse and poorly dressed men and women. Are they related? Probably not. In some cases there may be a hope, hidden

THE HOME FOR THE FIRST-YEAR GIRLS OF THE "DOOR OF HOPE," SHANGHAI

beneath that coarse garment, of clandestinely arranging the sale of the unsuspecting victim in order that some pressing debt may be paid; or the desire to be free from the burden of support. Some young woman may not be acceptable to her husband, who would gladly dispose of her for a price, and with the proceeds secure another wife.

The next building we visit is a restaurant where meals are served *a la* "Outside Kingdom" (foreign style) or *a la* "Middle Kingdom" (native style). Here we also see something of night's devotees of pleasure, who are quite unmindful of the cup of bitterness, which, in most cases, will be drunk to its dregs. Oh! can nothing be done to save these victims? Is there no one who cares for their souls? Is there no one to pity and save them?

These girls come from nearly every province in China. Hundreds are Cantonese, preferred for their cleanliness, and these supply brothels frequented by foreigners, many of whom are sailors. Soochow, Hangchow, Nanking and neighboring cities furnish girls of attractive appearance for the houses around Foochow road, visited by Chinese gentry. And the poor districts of Kiang-Si and neighboring provinces furnish yearly hundreds of girls for the wretched dens which are the resort of the coolie class.

Poverty, cruelty and greed are the sufficient causes in a heathen country for the sale of wives, sisters and daughters into a life of shame, even though they themselves may be utterly unwilling to enter it. Ignorance, stupidity and poverty explain the enormous number of kidnapped girls found among this class in Shanghai. Well-organized companies exist for this beastly traffic in girls.

Until ten years ago many hundreds of inmates of these infamous places were children of tender years who, night after night, were carried on the shoulders of men, as advertisements of vice. Unspeakable acts of cruelty were inflicted upon many who were insufficiently advanced in the wicked art of lying, deceit and ability to allure men into the net of shame, and so were unsuccessful in adding to the mistress' ill-gotten gains. Many little children who were unable to sing, were beaten unmercifully, or their bodies were burned with the red-hot point of an opium needle. Yet, knowing all this, "Men love darkness rather than light, because their deeds are evil." Truly the heart, that knows not God, is "desperately wicked!"

THE WORK OF RESCUE

The Watchman said, "The morning cometh."

The Lord of pity heard the cry of anguish and in the year 1900 He spoke by His Spirit to five missionaries, who were representatives of the leading denominations, ladies whose hearts and hands were full with other phases of Christian activity, yet knowing something of the facts, "were bowed down at the hearing of it and dismayed at the seeing of it."

Each one understood something of the power of prayer, and to each was given a holy determination to obey the call to "Make up the hedge and stand in the gap."

This little band, together with a gifted woman, Miss Cornelia L. Bonnell, the first missionary in the Door of Hope, were enabled in November, 1901, to open a rescue home for Chinese girls and children who had been unwillingly sold or rented into a life of shame. It was known that there were at least 5,000 of these "daughters of the night" in Shanghai, not counting another 5,000 who were living lives of sin, either partly or wholly, on their own responsibility. In addition to these, the number of children being reared for the same degraded life reached into the thousands.

The brave pioneers in this work of rescue were not ignorant of the many difficulties awaiting them, but they persistently set their faces toward the One who is far greater than all the forces of opposition, and through prevailing prayer, one mountain of difficulty after another disappeared before the mustard-seed grains of faith. They laid hold upon One who is mighty, but God Himself has brought the work to its present proportions.

After the "Door of Hope" had been established about four years, a Chinese gentleman of official rank learned of the work and succeeded in influencing a number of the gentry in Shanghai to take some active interest in helping it forward. Through their cooperation a receiving home was established in the Foochow road, and proved to be a veritable "City of Refuge" to many poor girls. In spite of the warnings they received from their masters as to their probable fate should they enter its door, many girls were prepared to take the risk rather than to endure longer their cruel existence.

A RESCUED GIRL
Rachel, whose husband is a school teacher

These Chinese gentlemen not only financed this home, but they secured a proclamation from the Mixed Court magistrate, which later became a municipal regulation, limiting the age of girls in brothels to fifteen years. As a result of this proclamation some hundreds of little children have been rescued. These men also secured the passage of a law which forbids the appearance on the streets of singing girls carried on the shoulders of men.

Knowledge of the work spread among all classes of Chinese, and thus most effectively reached the girls themselves. This brought about a decided change for the better in their treatment by their owners, who for fear that the girls would run away to the "Door of Hope" no longer dared to practise the cruelty which formerly had been so common.

At the end of four years, the Chinese financial support of the receiving home was discontinued, the leader becoming interested in another kind of work. But the receiving home, as such, has continued

to be the door through which a great number have found comfort in sorrow, healing for wounds, love for harshness, hope for despair. Their eyes were opened to the wonderful truth that, to those who will receive it, be the night never so dark, "The morning cometh."

In June, 1907, about sixty rescued children were removed from the overcrowded Shanghai rented homes to a large house in the neighborhood village of Chiang-Wan. This building, with a little over an acre of ground, was God's answer to prayer for the first property and has been a house of blessing since the first day it was occupied. God's goodness to the children brought a melting of hearts and He was glorified, as one after another has inquired: "What must I do to be saved?"

A "DOOR OF HOPE" BRIDE

Through believing prayer much opposition from heathen neighbors was gradually overcome and, to-day, many of their children are found in the village day-school, connected with the "Love-reared" home.

In 1909 the number of children in the home had so increased, that prayer was offered for additional homes. The answer came in a gift of ten thousand dollars (Mex.) from the surplus of the *Christian Herald* famine fund, given in view of the fact that a number of girls and children, who had been kidnapped or sold from the famine district, had been rescued and brought into the "Door of Hope." This money was used to build five cottages, the first of which is the home for the kindergarten children. These little ones are "mothered" by a young native woman who has been especially sent of God for that purpose. The same thing can truly be said concerning the head of each of these homes, all of which are under the superintendence of a foreign missionary peculiarly fitted for the care of motherless little girls.

On the same compound a preaching hall has been built by the members of a well-known Christian family from America living in Shanghai, as a memorial to their sainted mother. This building has

A CHILD OF THE HOME ENJOYING NOODLES, A BIRTHDAY DISH

not only been a place of worship for the children and teachers of the "Love-reared" school, but services are frequently held for people of the neighboring villages, many of whom, for the first time, have there learned of Him who is the Light of the world.

The family continued to increase and soon there was pressing need of a sanitarium in which suitable care could be given the tubercular and other diseased children. Once again the prayer of faith brought the answer from the One "Who faileth not."

The heartless and opium-smoking mistress of one of night's suf-

fering victims had been convicted of cruelty by the Mixed Court officials and fined taels eight hundred, in addition to serving a short term in prison, and being expelled from the "Settlement." The victim, Miau-Tsung, was in the home long enough to become a Christian, but she never regained her health. Before her death she expressed a wish that the greater part of her money should be given to the "Door of Hope." This was used in starting a sanitarium, which was finally completed through smaller gifts sent for the purpose.

The overcrowded condition of the native houses, which for several years had been the home for the rescued young women, was a call to prayer for larger and more healthful premises. Once again the Lord answered through a gentleman in the United States, who had become deeply interested in the work of the "Door of Hope." He was led to bequeath $5,000 gold, and after his decease, his two daughters visited their brother, a medical missionary in China, and felt such a warm interest in the work that they added a generous gift. A grant of taels 2,500 from the Municipal Council made it possible to build the Industrial home, a part of which is used as the "First-year-home." The combined families in all the homes number one hundred and thirty.

SATAN'S SCHOOL AND GOD'S SCHOOL

This "First-year-home" family is composed of a number of young women, who have been sent through the Mixed Court. Most of them have passed through Satan's night-school, their lives having been full of tragedy and sorrow. Previous to entering this home, each girl has declared her willingness to enter and become subject to the rules and regulations of school life. To many of these the story of God's love manifested through His only Son is marvelous indeed! The testimony of some whose hearts were touched with gratitude, has been:

"I never knew what it meant to be loved until I came to the 'Tsi-Liang-Soo' (Door of Hope)."

These girls are taught the ordinary domestic duties of a Chinese household; also to make their own clothes and shoes. They are permitted to earn a small wage by making Chinese models, the sale of which helps toward the support of the family.

At least a half of each day is devoted to the study of Chinese characters and to elementary studies in arithmetic, hygiene and other subjects. Greatest emphasis is placed upon study of the Scriptures, which alone is able to make them "wise unto salvation."

After about one year and a half in this home, they are free to enter the Industrial Home, which is under the same roof, but separate from the "First-year-home."

Here more than fifty girls have become self-supporting. They are taught fine needlework and the art of foreign embroidery. This is made possible through a constant demand for ladies' lingerie and

babies' outfits. They are also taught habits of thrift and cleanliness, lessons greatly needed by some, who, in the dark past, have known only self-indulgence and waste.

Three evenings each week enable them to continue the studies begun during their first year. In this home the hope hidden in many a heart is materialized, and numbers of the girls go out to reign in their own homes, where they will be cared for by husbands who respect them as a "proper wife." God who has tenderly brought a girl into this new life is not unmindful of her future. Not a few girls have gone out from the home with a strong determination to live and teach the Bible truths.

Since 1906 the Municipal Council of Shanghai has given an an-

INSIDE THE "SAVED BY GRACE" SCHOOL

nual grant of taels 2,000, as an expression of their appreciation as to the value of the public service accomplished through the "Door of Hope." The municipal officials and Mixed Court native magistrates have frequently assisted in advancing the interests of the work, sometimes thwarting the purposes of unscrupulous foreign lawyers, who were hired to defend certain prisoners who had been engaged in the traffic of prostitution.

Previous to 1912 the authorities were often perplexed concerning the disposition of homeless children continually found wandering on the streets. The "Door of Hope" was asked to undertake the superintendence of a home for "waifs and strays," the expenses being provided by the Municipal Council. This new branch of service was also undertaken, with the hope of finding increased opportunity

for bringing Jesus Christ to many other needy souls. This home is superintended by one especially fitted for such a difficult work.

Last year 212 children were received into the home, 73 of whom were returned to parents or guardians; 80 were placed in Christian families where the newly adopted child has taken the place made empty by death, or has become the comfort of a childless couple.

Another door of ministry has been opened, for women prisoners of whom there is an average of eighty in the Shanghai Mixed Court jail. Among this unfortunate class, not a few are serving sentences for kidnapping or for traffic in girls. Some, in past years, willingly engaged in prostitution, finally became mistresses of houses of shame, and had been arrested for cruelty to their girl slaves. Some had been arrested for soliciting and other crimes, or are victims of false arrest.

All are needy souls who look forward with mingled hope and pleasure to the Sunday afternoon service held by one of the missionaries, who is accompanied by native teachers and rescued girls now redeemed and glad to witness to the saving and keeping power of the Lord Jesus, who came to bind up the broken-hearted; "to proclaim liberty to the captives and the opening of the prison to them that are bound." The teaching of Gospel hymns and the simple story of redeeming love surely bears fruit. These also are hearing that "*The morning cometh.*"

* * * * *

We have drawn aside but a small part of the veil behind which is "A grievous vision," where "The treacherous dealer dealeth treacherously and the spoiler spoileth," and where all the "sighing is not yet made to cease!"

From these homes, no child of the night is ever turned away. During the fifteen years about 1,400 girls have been lovingly cared for until other provision has been made through marriage, or an opportunity has been given for further education in some mission school. A few have become school-teachers; some have been married to preachers and teachers; while others have become Bible-women and hospital nurses.

The daily provision for the expenses of the "Door of Hope" families has been met through prayer. God has graciously answered through His trusted ones, who "having ears to hear" have been led to contribute, considering it a privilege to share with the King in this His work of saving the precious "Children of the night."

NOTE.—These homes are supported by voluntary contributions. Checks, bank-notes, and money or postal orders of any country, sent in aid of the work, may be addressed to the Treasurer, or any other member of the Committee, and can easily be negotiated in Shanghai. Cost of supporting a child for one year is $25.00.

MR. E. EVANS (Chairman), "Missionary Home,"
88 Quinsan Road.
MRS. A. G. PARROTT (Secretary and Treasurer).
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What Missionaries Have Done for China

BY HIS EXCELLENCY DR. V. K. WELLINGTON KOO, WASHINGTON, D. C.
Chinese Minister to America.

At our request, Minister Koo has sent us the following statement through his secretary, Dr. W. P. Wei. It will be read with interest, not only as revealing the friendly attitude of a high Chinese official, but as an evidence of how Christians in America may further help the great Chinese people solve the problems that confront them.—EDITOR.

IN the first place, China owes a great deal to the foreign missionaries for the introduction of *modern education.* Not only through their translation of books of modern science, but also through their personal efforts in teaching modern science and arts and in establishing modern schools and colleges, missionaries, particularly those from this country, have awakened an interest on the part of the Chinese masses in the importance and value of modern education. The present widespread educational movement in China is traceable in its origin to a very large extent to the humble efforts begun half a century ago by pioneer missionaries of the Christian Church in China. The efficiency of missionary institutions in training men of discipline and character is a fact generally admitted. Indeed, many of the missionary schools and colleges are recognized as among the best of our educational institutions.

In the second place, *the missionary, as a doctor,* has rendered no less service to China than as an educator. The missionary hospitals and dispensaries numbering, I am informed, nearly four hundred, are not only places of comfort to the sick and suffering, but also serve as centers from which the light of modern medical science radiates to the length and breadth of China.

Then the missionary *as a moral and religious teacher* and as a social reformer has been a distinct force in China. Perhaps no one can tell how many miserable lives have been made happy and how many living in darkness have been brought to see the light by missionary teaching. Many of the epoch-making reforms, such as the suppression of opium and abolition of foot-binding, etc., have been brought about with no little support from the workers of the Christian Church in China.

I hold missionary work in high regard, as do many of my fellow countrymen. The Christian Church has not only rendered valuable service in propagating Christian doctrines, but has by her various activities contributed to the modernization of China, and under the new *régime* of republicanism Christianity is bound to make even more rapid progress and accomplish much more in China than she has in the past.

The Progress of the Disciples

A remarkable story of the possibilities of missionary achievement as illustrated by actual experience of the Disciples of Christ: in parishes; in groups of parishes; in entire communions. It reveals the value of an ideal —a goal—and of energetic missionary endeavor.

BY ABRAM E. CORY, CINCINNATI, OHIO
Secretary of the Men and Millions Movement, of the Christian Church

FOUR words express the progress of the Disciples of Christ in the ten years immediately past—the extensive growth, unity, faith's outreaches, and the triumph of prayer. The Disciples, as they face that part of the world which they have undertaken to evangelize, realize that they have not done as much as they should toward the world's redemption, but God has blessed them in their efforts to carry out His program.

Under *extensive growth* we note the strengthening of the home base. Missionary indifference and opposition has disappeared before the triumphant march of missionary education and sentiment. In these ten years nearly twelve thousand adult classes have been organized in our Bible Schools, all of which are generators of missionary enthusiasm.

The Disciples, in these ten years, have opened eight centers for immigrant work. We have made an intimate and definite study of social service in the rural church. We have reached out to Alaska and have sought definitely in these years to do a constructive work in unoccupied fields.

In these ten years the missionary offerings for both home and foreign missions have increased about 90 per cent. from Sunday-schools and churches, and from individuals a much greater per cent.

In these ten years the Disciples have seen the development of more than a dozen great benevolent institutions, and a program that will properly care for those who have devoted their lives to the ministry.

In this decade one of the greatest building programs ever undertaken by a single church has been fostered and helped by our Church Extension Society. Our colleges have made an adequate program for standards and enlargement, and are having the greatest attendance from the homes of the churches in their history.

We have organized the College of Missions, the first institution in response to the recommendation of the Edinburgh Conference for institutions for higher training for missionaries. Since 1910, not including the figures for this present year, there have been in attendance 84 regular students. Besides these, 186 occasional students have

been admitted to elective courses. The regular students have represented 47 institutions of learning and five religious communions. Of these graduates 39 have received appointments under several different foreign boards.

ON THE MISSION FIELDS

With this extensive development of the home base it is natural, indeed, that, on the mission fields, the membership in our churches and Sunday-schools should have more than doubled and the number of pupils in schools and colleges more than trebled, while the number of patients receiving medical treatment has quadrupled.

But the greatest progress can not be stated in the language of statistics. Ten years ago our colleges, missionary and benevolent organizations were all in either friendly or unfriendly competition, each seeking the ear of the churches without regard to the interests of others. This last decade, we believe, will stand out forever in the history of the Disciples as the period when all of our organizations began to cooperate toward a common end for the uplift and the upbuilding, not only of our own body, but for the saving of the world. A single movement, known as the *Men and Millions Movement,* is pleading for every organized interest of the church, and the leaders are making a common plea, not for the special interests with which they may be officially connected, but for the whole work of the whole church.

These ten years have seen not only this unity at home among ourselves, but it has given us a rare part in that great University in Nanking, which is an expression of our unity with all Christian bodies in the world. This is but a forerunner, we believe, of the unity that we shall be led to practise in all mission fields.

In the last ten years we have seen a little church of thirty members, on the bank of the mighty Congo, grow to four great churches, with a total membership of over five thousand people and one hundred and fifty native evangelists, and with a mission steamer plying its way to regions where dwell savages heretofore untouched; and one of our boards is even studying the great Ubange District, which reaches to the edge of the great Mohammedan belt where we may have a part in the solution of that great problem.

In contrast to this outstanding triumph of faith is that small group of missionaries who have found their way to the edge of the Tibetan border and are journeying seventeen days in Tibet itself, towards Lhasa.

A CAMPAIGN FOR MILLIONS

The challenging need of great populations in South America, India, Africa, China and Japan for whom we were alone responsible, drove us to our knees five years ago, and we were led to begin a campaign among individuals that has been the very triumph of prayer. Doubt-

ing that we could do anything worthy, we saw a million dollars pledged for foreign missions, and then began the movement for unity among our societies and we decided to go out for two and a half millions for the world fields. The business men of our church realized that our colleges were not up to standard, and it was suggested that we should go out for as large a sum as six millions of dollars. But how? Men were driven to their knees, and as they faced the world's task they also faced the question of their relation to their money. After a night of prayer one man was asked for a million dollars, and he finally gave a million dollars on the condition that a total of six million, three hundred thousand dollars be secured for the united agencies of the church. Practically two-thirds of that sum has been secured, not by high pressure methods of money-raising, but by the prayers of men driven to their knees as they faced the needs of the world.

A man who would not consent to give $600 a year to support a missionary afterward gave $25,000 to begin the evangelization of a great district, where he hopes that a work may be done that will really honor the Christ. One woman worth one hundred thousand dollars gave one-tenth when the movement was started, but she was afterward led to give two-thirds when she faced the world's needs. Another woman decided to give a thousand dollars, and afterward gave twenty thousand.

The call for money has made us realize that we may over-emphasize money, and the slogan has been given that we should enlist a thousand workers and inaugurate a constructive missionary program in every church.

Beside this constructive program at home can be placed the intensive development of foreign fields that represent at least forty millions of people for whom the Disciples feel that they are responsible abroad, and the great sections in America on the frontier and in the cities for which we are responsible at home.

When we face these outstanding tasks we feel impotent, and it seems impossible that we shall be able to accomplish them. While these ten years have given us growth and a marvelous increase in financial returns, they have also taught us, with more emphasis than has ever been placed on them before, two things:

First, that no single agency of the church can perform the church's task, but that this can only be accomplished by the world church.

Second, that as the whole church moves to carry out the work of the Christ, it must not rely on human plans but on God, for it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

The White "Ma" of Calabar

A Review of the Life of Mary Slessor, of Calabar *

BY MRS. A. F. SCHAUFFLER, NEW YORK

IT is a pleasure and an inspiration to read the story of a life so unselfish, so devoted to the service of the Master, and so successful in unremitting efforts for the uplift of the degraded African tribes, among whom the greater part of her life was spent.

The first twenty-eight years of Mary Slessor's life (1848 to 1876) were spent in the mills, as a Scotch factory girl. These early years gave little indication of the energy and mental power which later made her such a successful pioneer missionary.

She was the daughter of a shoemaker, and was born in Aberdeen, Scotland, on December 2, 1848. Her father became intemperate, and after the removal of the family to Dundee, there was a long period of struggle and hardship. At the early age of eleven Mary was sent to the mills to earn her living as a weaver during half a day, while the other half she spent in school. She soon became an expert and well-paid worker, and eventually was the mainstay of the family.

For fourteen years, the freshest years of her life, Mary toiled for ten hours a day in a factory, yet all this time her interest in the church and in missions was keen and constantly growing. She read the best books that she could find, and her bright intellect expanded under the influence of master minds. Constant study of the Bible gave her style a Biblical tone which it never lost. In her young girlhood she became interested in the mission at Calabar, Africa, of which she heard from returned missionaries.

It was intended that her brother John should go to Calabar as a missionary, and when he died in early boyhood Mary immediately conceived the desire to take his place. She longed to go to that difficult field, where conditions were formidable, and where the natives were said to be the most degraded of any in Africa. The missionaries described them with such words as "bloody," "savage," "crafty," "cruel," "cannibals," and "murderers." Yet it was to these people that Mary Slessor's heart turned. In 1875 she offered her services to the Foreign Mission Board of the Free Church of Scotland, and was immediately accepted. After some months of special preparation, she sailed for Africa on August 5, 1876, and began the long period of strenuous service which lasted until her death, thirty-nine years later.

The second period of Miss Slessor's life covers the twelve years

* In the biography of Mary Slessor, by W. P. Livingstone, published by George H. Doran Co., New York ($2.00), and by Hodder & Stoughton, of London, we have a valuable addition to the missionary book-shelf.

of her work at Duketown (1876 to 1888). On her arrival in Calabar, she entered with enthusiasm into the work which had already begun at Duketown, close to the coast. She was appalled at the ignorance and superstition of the natives among whom three or four missionaries were laboring with slight success.

Calabar has one of the worst climates in the world, combining tropical heat with great humidity. Diseases of all kinds are prevalent, and the land has been fatal to many Europeans who have gone there. As Mary Slessor seems from the first to have disregarded the rules of health, it is a wonder that her life was spared so long. She felt the necessity of sending a large share of her meager salary to support her mother and sister in Scotland, and in order to do this she lived on native food in the most frugal way. She wore her hair short, always went bareheaded, even in the intense heat of a tropical sun, and never wore shoes or stockings, except as a concession to the conventions when among Europeans. She refused even the protection of a mosquito net, and we are not surprized to find that she soon began to suffer from malaria, and other troubles which made it necessary for her to return to Scotland, for a short furlough in 1879.

When she was well enough to return to Africa, she pleaded for a station where she could do active pioneer work, and was placed in charge of the work at Old Town, where she began a life of lonely self-denying effort. Her energy and intense spiritual life soon bore fruit, and peace and order began to spread around the mission house. The native practise of killing twin babies, and driving the unfortunate mother into the bush to die, stirred her heart to immediate and active effort. She undertook to save the babies by caring for them in the mission compound, and thus began the warfare against this cruel custom which she was to wage for many a weary year, and which was ultimately crowned with success.

The third period of Mary Slessor's life covers the conquest of Okoyong, and lasted from 1888 to 1902. She was a born pioneer, and made many visits to the neighboring villages, in which she told the Gospel story in the most simple and direct way. The history of some of these first visits to the "interior" (which was only thirty miles from the coast) shows what she was willing to endure for Christ's sake. The dirt, the smells, the venomous snakes, and the continual presence of the natives, made life a burden, but with unfailing cheerfulness she bore the burden and carried the message of love.

Her mother and sister died in 1886, and she wrote, broken-heartedly, that but one solace remained: "Heaven is now nearer to me than Britain, and no one will be anxious about me if I go up-country." She longed to work among the degraded people in the interior, and she rejoiced when she could write home: "I am going to a new tribe up-country, a fierce, cruel people, and every one tells me that they will

kill me. But I do not fear any hurt—only to combat their savage customs will require courage and firmness on my part."

The story of the cruelty and savagery which Miss Slessor had to witness in Okoyong, and the description of the conditions under which she was forced to live, are quite without precedent in missionary annals! Witchcraft controlled the daily life of the natives, and the sufferings of those who fell under its power are indescribable. When a chief died many of his wives and slaves were murdered, in order that he might not go unattended into the spirit world. Poison and boiling oil were used to settle questions of guilt, and the murder of twin babies was an absolute law. She built a simple mud house at Ekenge, with two rooms and a veranda. Here she lived for a year, quite alone in the midst of a people not only savage, but constantly drunk! She soon gained an influence over them, and began simple services for which some sort of church building was necessary. The arrival of a Christian carpenter from Scotland made such a building possible, and though it was of the roughest construction, to her eyes it was a thing of beauty.

MARY M. SLESSOR

When Miss Slessor went to Scotland again in 1891 she took with her a little native girl, named Janie, who aroused great interest in all who met her. On her return to Africa she returned to her inland station, and took up again the long fight to save the lives of twin babies, to stop the ordeal of trial by poison, and to put an end to the killing of slaves on the death of a chief. After long years this fight ended so successfully that Sir Claude Macdonald, then Consul General of the Niger Coast Protectorate, appointed her as a government agent, and she actually conducted all the public affairs of the tribe. She presided over a native court, hearing both sides with undisturbed calm, and steadily knitting all the while, and she settled palavers with shrewd verdicts. Government men who came to see her were amazed at her political influence.

Fifteen years after Mary Slessor had settled in Ekenge, the first communion service was held there, and a little church was organized, with seven members. The day was one of intense joy to the patient missionary as she compared the orderly community around her with the wild savages whom she found on her arrival.

When Mary Slessor was fifty-four years of age, we come to the fourth phase of her life, which is called "The romance of the Enyong Creek." It is a fascinating story of the opening up of new work, on a creek which was full of natural beauty, but which had been for years the highway of slave traffic. She learned to ride a bicycle in order to reach distant villages, and continued to labor with the same energy as in other stations. She established schools, held Sunday services (sometimes eight or ten on one day), and exercised her power of governing with wonderful success. When failing health obliged her to go to Scotland again, in 1907, she took with her a little black boy, only six years of age, as her sole companion.

THE OKOYONG HOUSEHOLD IN SCOTLAND

The last period of her life (1910 to 1915), was marked by the same failing health and untiring energy which had been characteristic of the previous years of her life. She went to start a new station two days' journey up the Enyong Creek, and plunged into work with all possible zeal. As she was now too weak to ride a bicycle, her friends in Scotland sent out to her a Cape cart (a basket chair on wheels), which two boys could easily push through the forest paths. She had completed thirty-six years as a missionary, in the most difficult field in the world, and was almost worn out, but her spirit remained unquenched, and she worked on amid difficulties which would have appalled any less stout-hearted woman.

There was something pathetic in her ecstasy of enjoyment of the simple pleasures which came to her. The voyage, the food, the climate, and the rest for two months, worked for her a miracle, and she returned to Calabar very much stronger than she had been for years. She was very lonely at her station in Use, and complained that once for seven weeks she received no message from the outside world. She had nothing to read except old newspapers! Wild beasts abounded in the district, and venomous snakes were often found near her home.

Government officials continued to be friendly, and Sir Frederick Lugard and Lord Egerton added their testimony to her wonderful power of control over the savage natives.

"The power which enabled Mary Slessor to live so intensely, to triumph over physical weakness, to face the dangers of the bush, and gave her the magnetic personality that captivated the hearts of white and black alike, was derived from her intimate and constant contact with the unseen, and the means of that contact were prayer and the

THE WHITE "MA'S" QUARTERS AT AKPAP, WEST AFRICA

Bible." She wrote to a friend, "My life is one long daily, hourly record of answered prayer: for physical strength, for mental overstrain, for guidance given, for dangers averted, for food provided, for everything that goes to make up life, and my poor service. I can testify, with wonder-stricken awe, that I believe God answers prayer. I know that God answers prayer."

Her self-sacrificing efforts for the good of others brought royal recognition from England, and the King had the pleasure of conferring upon her the order for Meritorious Services, from the "Hospital of St. John in Jerusalem."

Increasing weakness now appeared, and after many days of fever and suffering, the tired heart ceased to beat, and Mary Slessor went to her rest and her reward on January 13, 1915. All classes united to do her honor in death, and her funeral at Duketown was attended

by Government officials, missionaries, and natives. All were bowed with grief, and realized what a friend they had lost.

This truly pioneer missionary had exceptional talents, untiring energy, wonderful courage, and childlike faith. She had doubtless also many eccentricities, but as Mr. Livingstone says in his preface: "When her life is viewed as a whole, and in the light of what she achieved, all these angles and oddities fall away, and she stands out, a woman of unique and inspiring personality, one of the most heroic figures of the age."

MERCY FOR ARMENIA

THE TURK'S WAY

STAND back, ye messengers of mercy! Stand
Far off, for I will save my troubled folk
In my own way. So the false Sultan spoke;
And Europe, hearkening to his base command,
Stood still to see him heal his wounded land.
Through blinding snows of winter and through smoke
Of burning towns, she saw him deal the stroke
Of cruel mercy that his hate had planned.
Unto the prisoners and the sick he gave
New tortures, horrible, without a name;
Unto the thirsty, blood to drink; a sword
Unto the hungry; with a robe of shame
He clad the naked, making life abhorred.
He saved by slaughter, and denied a grave.

AMERICA'S WAY

But thou, my country, though no fault be thine
For that red horror far across the sea;
Though not a tortured wretch can point to thee,
And curse thee for the selfishness supine
Of those great Powers that cowardly combine
To shield the Turk in his iniquity;
Yet, since thy hand is innocent and free,
Rise, thou, and show the world the way divine!
Thou canst not break the oppressor's iron rod,
But thou canst minister to the oppressed;
Thou canst not loose the captive's heavy chain,
But thou canst bind his wounds and soothe his pain.
Armenia calls thee, Empire of the West,
To play the Good Samaritan for God.

—*Henry van Dyke.*

From *Poems of Henry van Dyke;* copyright, 1911; published by Charles Scribner's Sons.

The Prayer of a Moslem Wife

BY MRS. G. D. VAN PEURSEM, BAHREIN, ARABIA

This inside view of Moslem home life is an effective call to Christian work among Mohammedans. It is written by a missionary of the Reformed Church in America, and appeared in the quarterly "Neglected Arabia."

SOME time ago we spent two weeks in a town on the mainland as guests in an Arab home. These two weeks taught me more of real Arab home life than the rest of the time I have spent in Arabia. There is nothing in my experience of the last five years that has left a deeper impression. I only wish I could procure some such opportunity to the writers who want to give the world the impression that there is as much happiness in Moslem homes as in Christian.

Our host was a Moslem enjoying an exceptionally good reputation. Hospitable, popular, just, generous, are some of the adjectives used when he was spoken of. A real Arab lady was our hostess. She was refined, sweet-mannered, loving and lovable, sympathetic, attractive in every sense of the word. Her children loved her. She loved them and was proud of them. She loved her husband and was proud of him. That sounds like the story of a happy home, does it not? But—! ! !

We arrived at the house late at night, so we did not see much of our hostess till the next day. As soon as the regular salutations were over and the usual questions answered, such as: "How long have you been married? How many children have you? Will your husband take another wife?" the faces relaxed and that typical sad expression appeared,—that expression so familiar to us women missionaries to Islam. The preliminary conversation ended, with a deep sigh, by the hostess saying: "Your religion and your ways are so much better than ours. 'There is no God, but God,' etc. What can we do? Misery, grief and all sorts of troubles have been written over the heads of the Arab women by God. Liberty, joy, and happiness is your portion. You are different from us. We are like beasts and our men treat us as such—no better. God is merciful. Praise be to God, and Peace on his prophet."

The next day preparations were made for the feast of El Kassam. The husband sent home his purchases of rice, dates, peanuts, sweets, etc., more than ten times the amount needed. The younger members of the family prepared their prettiest garments and jewelry. I have never before noticed this feast in Bahrein. It falls two weeks before the first day of Ramadhan. The Shiah Moslems say that on that day God sits on a special throne arranging and planning the affairs of the world for the ensuing year. Who is to die and who is to be born, who is to go on pilgrimage, who is to become rich, who is to become poor, all the joys and griefs of life are assigned to mortals that day. People have the privilege to appeal to God at that time, and the most frequently repeated petition is the one God answers. Women are admitted to the mosque in the evening. We were invited to join with the family in their petition so that theirs might be the one most often repeated and consequently answered by God. What do you think they pleaded for?

The previous year the husband took unto himself a second wife and built for her a nice house. She was a pretty, young and amiable girl and was soon to become a mother. The plea that went up to God was for the death of this young woman and her child. The whole family, mother, children, servants and even friends, all joined to plead from sunset to sunset for the death of this unfortunate second wife in the new home. "Is she not taking my husband away from us half the time? Did he not send to her just as many bags of

rice, and peanuts and sweets? All of the gifts I receive from him now give me pain because I know she gets exactly the same. Have I not reared his children and been the best wife to him for eighteen years? Had he not always said he would never marry again?" Sobbing she continued: "Do pray with us for her death; oh, I want to die myself. I take no pleasure in my clothes and jewelry. I always dress in old clothes even on feast days. The food I eat chokes me. Inside of my heart is a continuous pain which is eating me up like a fire. Whenever he sends a bag of rice or a pound of coffee here, he sends the same to her. He fears she might be jealous. Yes, he is afraid of hurting *her*. Me! he does not think of me any more; he does not even know how I suffer. Were I to complain I am sure he would whip me to silence. Why? Don't you know? Because I am old, nearly thirty and not pretty any more, and my health is gone." Her sobbing and her daily complaints were enough to soften the stoniest heart. Here was a picture of sadness impossible to find in a Christian home, but there are many such in Moslem homes. Jealousy, hatred, envy and murder in their hearts, and no weapons to fight these enemies!

What golden opportunities we had to tell of Christ and His love! And what an intense listener she proved to be! She drank in every word eagerly. Much comfort she received in these two weeks and we hope it will be a lasting joy to her, to know that Jesus is her Saviour and comforter.

A Moslem Imam Discovers Christ*

BY REV. JAMES L. BARTON, D.D., BOSTON, MASS.
Secretary of the American Board.

THE story of the spiritual experience of an educated Mohammedan young man in connection with one of the Christian educational institutions in a Mohammedan country is full of human interest. Moreover, it is of religious interest to those who are following closely the movement of Christianity among Mohammedans and its influence over their thinking as well as over their life. For reasons which will be obvious to all readers, it is necessary that the name, college, and place in which this experience occurred must for the present remain a secret within a small circle. It must be sufficient for our readers to know that it is an actual experience which at every point can be verified.

The young man under consideration was born about the year 1890, in one of the large cities of the Turkish empire. The father was a Moslem Turk who had come from Russia at the time of the war. His mother was also a Moslem Turk.

The young man, whom we will call, for the sake of having a name, Mahmud, although that was not his name, grew up in Moslem surroundings and attended Turkish elementary schools. At the age of sixteen he began his religious studies in schools established for the training of *imams*. He desired of his own initiative to be an *imam*. When but eleven years of age he saw a *hafiz* repeating the Koran, and so began himself to learn it, and became, while still a boy, a *hafiz*, knowing the entire Koran by heart. His longings for religion and for spiritual things had been so ardent that in his younger years he even cried out, "I want to be a *hafiz*."

Until the age of sixteen Mahmud loved Islam, although he was ignorant of its philosophy or its theology. By nature he was deeply spiritual and longed for spiritual truth. In his younger theological days he prayed daily that his nation might be made perfect. For himself, his deepest desire was to know God. At the *medresse* he began to have serious doubts as to the efficiency of the teachings he was

* From the *Missionary Herald*.

learning. He alone of the students in the theological school revolted from the massacres, although it was openly held among the *imams* that it was a virtue to kill a Christian. He continued the forms and prayers, but inwardly he was losing faith.

With the restoration of the Constitution in 1908 and the sudden new impulse for liberty that swept over the Turkish empire, he determined to take Truth for his standard, wherever Truth might be found. At that time he met a Mohammedan judge from Crete, who was of a very liberal turn of mind. This judge told him a great deal about the English people, their ways and their religion. It seems that he had for sixteen years served under the English, and so entertained very kindly feelings toward them. Not only did he tell Mahmud about their Christian ways and customs; he also told him things about Mohammedanism which the young man had not before thought of. He pointed out that Mohammed's life was not perfect; in fact, that it had serious moral blemishes. From that time Mahmud resolved to learn all he could about the religion of the English people.

In 1913 Mahmud went to a Christian educational institution. His appearance made an excellent impression. He had a winning smile upon his face whenever he greeted his teachers, although he knew no English. The first English he began to read was the Psalms. When he came to the Twenty-third Psalm he said to his teacher, "Ah, I love that psalm!"

Mahmud's liberal thinking in matters of religion, viewed from the Mohammedan standpoint, had attracted the attention of the Moslem students in the institution where he was studying to such an extent that persecution began to appear. He was at that time the head of a mosque in his native city, and the fanatical element connected with the mosque went so far as to follow him to his school and watch to see whether or not he attended chapel exercises. When they found that he did attend the religious exercises, he was warned that unless he gave them up he would lose his place as an *imam*. So he gave up attending chapel.

A year later he sought English lessons from a Christian teacher, coming each day from the city for this purpose. The relationship between this young seeker after truth and his Christian teacher ripened into a beautiful friendship. He was asked if he was willing to study the teachings of Jesus, and his reply was that that was what he wanted to study most of all. And so, with the Turkish Testament side by side with the English, his studies began. The Beatitudes were first taken up. His teacher reported that he should never forget the radiance upon the young man's face when he came to "Blessed are the pure in heart, for they shall see God." His own heart was ready to receive that spiritual truth.

Another Christian teacher joined in the circle, and in November the three knelt together, in the privacy of the teacher's study, in earnest prayer. The studies were continued, comparing side by side the teachings of Mohammed with the teachings of Jesus: the Fatherhood of God was set over against the impersonal power and force of Islam; the moral basis for society and the gospel of Jesus for the home over against the plurality of wives and the loose moral system permitted by the Koran. This study was accompanied by repeated times of prayer together for guidance and light, and it was under these conditions that Mahmud became a true follower of Jesus Christ.

But persecution was rife. It was not the purpose of his associates and friends in his own city to allow this change to take place without a protest. The attack culminated in his being betrayed to the government officials, so as to have him arrested and sent to the battle front at the Dardanelles. He had been deprived of his position in the mosque long before this, and the vilest stories were concocted and circulated about him in the coffee shops and on the streets. These were carefully investigated and found to be wholly without foundation, mere fabrications of fanatical persecutors.

One day soldiers came for Mahmud, and after many vicissitudes he was taken before the court where the decision was to be rendered as to whether he should be sent to the front as a soldier. The court room was crowded. There were some of the highest military men and officials present; the leading religious *khadi* (judge) presided. Mahmud had many friends

among the crowd in the court room, because he had already shown himself to be a man of influence, with a friendly spirit that tended to break down opposition. The *khadi* at the opening of the trial, with friendly tones, whispered to him: "Why have you taken the white off your fez? Why have you ceased being an *imam?*" Mahmud replied, "Because I am a Christian."

For more than an hour and a half they questioned him. The answers came, clear, modest, gentle, unequivocal. "You may kill me," said he; "you may slay me in any way you please; you may make me a slave; but my heart is free. I see in Islam many plants not of God's planting, and by the grace of God I want to do all that I can to root them all up. I see a great building, very high, very glorious, built by force, but with no heart or soul in it; some day it will fall down and destroy those who occupy it."

These are some of the things Mahmud said to his prosecutors; but with the exception of the *khadi's* question at the opening, no one asked him if he was a Christian. Several voluntarily spoke in his behalf. One colonel put his hand upon Mahmud's shoulder and said, "May you become a great and good teacher in the college where you have been studying." Another one addressed him in a most friendly way as "our Protestant *imam.*" The *khadi* spoke long and kindly with him, and offered to let Mahmud address a crowd in a mosque in the city. However, some of the *imams* who were present in court room were very angry. It was decided to take the regular exemption tax in lieu of his service as a soldier.

So Mahmud was set free. He returned to his school, and a service of rejoicing was held there that night that the new disciple whom they had counted as lost had been found—almost as given back to them from the dead.

STATISTICS OF THE INDIAN MISSIONS OF THE PROTESTANT CHURCHES OF THE UNITED STATES, 1915

Boards and Societies**	Tribes	Churches	Stations*	Ordained Ministers		Helpers †		Communicants Native	Estimated ‡Adherents	Sunday Schools		Mission Schools	Teachers and Helpers	
				White	Native	White	Native				Enrolment			Enrolment
Baptist, North	23	118	5	13	99	12	3	5,408	13,582	29	1,220	5	22	245
Baptist, South	...	...	...	...	...	...	...	.....	.....	...	.....	1	4	.....
Christian Reformed	2	2	5	5	...	11	7	90	600	5	300	2	4	90
Congregational	8	23	11	8	4	1	13	1,331	3,000	11	463	4	23	270
Friends	10	...	10	14	...	8	...	550	1,200	10	769	...	...	.....
Ind. Evang. Mission	4	2	6	3	...	8	...	50	200	4	81	1	1	9
Lutheran	1	2	2	4	...	6	4	120	900	4	500	4	4	92
Mennonite	4	6	11	12	...	2	4	250	560	7	388	...	...	.....
Methodist Episcopal	25	45	47	25	10	7	15	2,500	6,000	45	1,750	6	20	.....
Methodist Episcopal, South	9	95	15	5	32	...	...	2,875	7,187	38	766	...	...	.....
Moravian	3	...	36	8	...	2	10	875	1,688	6	514	...	...	.....
National Indian Association	10	...	11	...	...	18	7	.....	250	4	100	...	...	.....
Norwegian Lutheran	...	...	1	...	...	1	...	.....	.....	...	.....	...	...	.....
Norwegian Evang. Lutheran Society	...	1	...	1	...	2	...	100	200	...	.....	...	...	.....
Presbyterian, North	57	134	115	53	42	26	73	8,955	18,319	143	7,915	13	57	1,174
Presbyterian, South	2	20	...	5	7	...	...	500	1,200	12	600	1	15	.....
Protestant Episcopal	20	1	126	44	25	34	67	6,982	10,000	84	1,500	18	22	138
Reformed Church in America	7	6	7	5	1	10	6	800	1,500	7	500	...	...	.....
Reformed Church in U. S. (German)	1	1	1	1	...	...	...	9	40	1	30	...	...	.....
Reformed Presbyterian	3	1	3	1	...	2	...	74	400	3	175	1	5	45
Swedish Evang. Mis. Covenant of America	...	1	1	1	...	...	...	44	150	1	.....	...	...	.....
United Presbyterian	2	2	3	2	1	1	...	152	200	4	200	...	...	.....
Y. M. C. A.	...	...	115	2	...	...	2	.....	.....	...	.....	...	...	.....
Y. W. C. A.	...	...	14	...	...	2	...	.....	.....	...	.....	...	...	.....
Totals	191	460	545	212	221	153	211	31,665	67,176	418	17,771	56	177	2,063

* Stations are places where services are held or missions established, but no churches organized.

† Helpers are all unordained mission employes except those reported under heading of schools.

‡ Adherents include all communicants, children or church and Sunday-school, and regular attendants at services.

** In addition, the Norwegian Lutherans have one church and one station, with four missionaries, and 100 members. The Swedish Evangelical Mission has one church with a minister and 44 members. The Y. M. C. A. has 115 stations and four workers; and the Y. W. C. A. has 14 stations and two workers. These are included in the totals given above.

BEST METHODS FOR WORKERS

THE PASTOR AT WORK FOR MISSIONS

IN these days, when women work so efficiently for missions and laymen are pushing so hard, we are apt to forget that the pastor is, after all, the most important human factor at the home end of the work.

"The secret of enabling the Church to press her advantage in the non-Christian world is one of leadership," says John R. Mott. "The people do not go beyond their leaders in knowledge and zeal, nor surpass them in consecration and sacrifice. The Christian pastor, minister, rector—whatever he may be denominated—holds the divinely appointed office for guiding and inspiring the thought and activities of the Church. By virtue of his position he can be a mighty force in the evangelism of the world."

Pastors have done great things for missions in the past. Hans Egede, John Eliot, William Carey, Thomas Coke, James Hannington, and Samuel Rollins Brown in the regions beyond; Charles Simeon, Louis Harms, John Evangelist Gosner, Arthur T. Pierson and Adoniram Judson Gordon in their churches at home—these are a few of the many pastors who have wrought mightily for the missionary cause.

And pastors are doing great things for missions at the present time. Some of these things we take pleasure in presenting this month.

> What is your pastor doing for missions?
> Tell us about it.
> It may help some other pastor in his work.

PUTTING MEN TO WORK

"One of the most efficient means of developing a missionary church," said *The Missionary Survey* some years ago, "is the actual enlistment of the people in some form of active missionary work. This is such a difficult thing that few pastors attempt it. But those who do are astonished at their own success. We would recommend those who desire to attempt it to correspond with Doctor J. Sprole Lyons of Louisville, Kentucky, concerning the methods by which he succeeded in enlisting a large number of the men in his church in personal work, first in their own community, second in the mountains of Kentucky, third, in enlarged help to the cause of foreign missions. Doctor Lyons is a strong foreign missionary pastor and, before attempting this work, brought his church up to a standard far above the average in this particular. We believe that in this is to be found, at least in part, the secret of his success."

Believing that many pastors would be helped by it, we have asked Doctor Lyons to tell us more about his work. He has recently been called to the pastorate of the First Presbyterian Church, Atlanta, Georgia, and is one of the ablest men in the ministry. In 1913 he served as moderator of the General Asembly of the Southern Presbyterian Church at its famous session at Atlanta. He says:

"The awakening to active Christian service of the men in my pastorate in Louisville was due, so far as I can judge, to two special causes: First, the earnest and prayerful study of God's Word, with a desire to be led into Christian service; and second, the special public (pulpit) searching of the Scriptures for the secret of the power and joy of apostolic Christianity and the discovery that *one* of those secrets was the willingness with which the early Christians obeyed the Lord's command to be His 'witnesses.'

"The church had already advanced from a condition of nominal interest in foreign missions to one of quickened zeal and liberality. This had a profound effect upon the spirituality of the people and opened the way to a winter and spring of earnest Bible study by a group of ten or twelve men, who met once a week to read and discuss the Scriptures (usually the Acts

of the Apostles) with prayer in which all engaged.

"The pastor was one of this group, and was led to see that the early church, as described in the Acts and Epistles, had elements of joy and power which are lacking in the church of to-day. He announced that he would begin to preach at Sunday services and on Wednesday evenings on the subject. 'What Did the Early Church Have That the Church of To-day Has Lost?' and that he would keep on preaching along that line until he found out what those lost elements of joy and power were.

"They were found and earnestly pressed home upon the hearts of the people.

"One of these lost powers was found to be that every early believer was expected to be a ready and willing *'witness'* for Christ. This was the culminating theme of the series and was presented at the spring communion service, when the pastor, greatly burdened by the shortcomings of his congregation in this prime characteristic of primitive Christianity, felt impelled by the Spirit to call for volunteers among the men of the church who would be willing to be 'witnesses' for Christ and would serve as 'yoke-fellows' in His cause, especially in local missionary work. A goodly number volunteered,and during the remainder of my pastorate in that church I know of no instance where a member of that 'Band of Yoke-fellows' ever failed to try to perform any duty within his power to which he was assigned. They always went two and two, in apostolic fashion, and their usefulness was phenomenal. The range and variety of their services was a joyful refutation of the old complaint that there is nothing for men to do in the church.

"The organization of the band was very simple. There was a leader and a secretary—no dues—and one meeting a month, at which we made reports of the work done and read some portion of the Scriptures, verse by verse, in rotation, giving time, as we read, for a word of comment or question. Sometimes these meetings were truly pentecostal experiences.

"The work attempted was anything that 'witnesses' for Christ might be called upon to render, and contemplated particularly personal work in our own church and assistance in missionary work in general. They became known in Louisville as men ready for any adventure for Christ, and were in demand to supply pulpits, help in the various missions, white and colored, in the city and in interdenominational work of all kinds.

"I will give one or two illustrations. They heard of a Methodist minister who needed a vacation but could not afford to take it and pay a supply for his pulpit as well. So they told him to use his salary for a trip and they would take charge of his services while he was away. They did it, and did it well.

"I used them to supply my own pulpit during my vacation. We always sent them in couples (two will *do* what one will not even *try* to do). One man would read the Scriptures and assist in all the devotional work at one service, and then be assigned to make the address at the next service. Thus he was 'on' for two services and would be comparatively at ease when it was his time to speak.

"One summer I took some of them for a ten-days' campaign in one of the remote mountain counties of Kentucky. I remained at the county seat, preaching each day and night and directing the work of four couples out in the country. They used school-houses, country stores, mills, front porches, etc., as places for 'talking the Gospel.' They carried Pocket Testament supplies and organized a league of approximately 300 members. Many gave token of a purpose to live for Christ, and our workers had the best vacation of their lives."

Doctor Lyons' closing sentences are so full of significance that we give them special emphasis:

"This is a type of work that can not be launched by a banquet. It must be rooted in a well-developed religious experience."

DO PREACHERS PREACH MISSIONS?

In May, 1916, *The Ladies' Home Journal* contained an analysis of 800 sermons preached from American pulpits during the last five years. These were carefully examined and classified in seven groups which are supposed to answer, fairly well, the question, "What

do preachers preach about?" The last group is as follows:

Group VII—Social

* Missions, Home, Foreign	00
Civic Purity and Progress	14
Temperance	2
Philanthropy, Social Service	5
Social Justice, Labor, etc.	10

* Addresses by representatives of Mission Boards not included.

"The infrequency of sermons with direct application to the world outside the four walls of the church is one of the surprising results of the investigation," says the Rev. Alvin E. Magary who conducted it. "No pastor talked to his people about the great missionary enterprise of the church, though two or three addresses by representatives of Mission Boards are reported."

There is undoubtedly a great lack of missionary preaching. Yet it can hardly be as bad as this. There are certainly some preachers who preach missions. Nevertheless, the article, with its amazing revelations along many lines, is worthy of careful study.

MISSIONARY STORY-SERMONS

Doctor Hugh T. Kerr, pastor of Shadyside Presbyterian Church, Pittsburgh, Pa., is a master in the art of preaching to children, and some of his best children's sermons have been on the subject of missions. In his recent volume, "Children's Missionary Story-Sermons,"* he has grouped together fifty-four of these. They consist, for the most part, of brief but fascinating stories, woven around some incident in the career of a great missionary. The titles alone are sufficient to insure interest in the book. A few of them are:

"A Boy Who Had Three Names."
"The Knotted Handkerchief."
"The Golden Chariot."
"The Prison Pillow."
"The Trunk that Came Home."
"A Story About Stockings."

This book should be in the hands of every pastor. It also has great value for mothers, Sunday-school teachers and all workers with children. Through the courtesy of Doctor Kerr we are enabled to tell something of the way in which he has used these stories in his own congregation.

* Revell, $1.00.

"The best method of training children in the study of missions," he says, "includes first of all the awakening of their interest. I have found that a missionary story, true to fact and true to faith, simply told, will hold its own against any other story told to children.

"I have made use of the missionary story method in two ways: first of all in the Children's Mission Bands, which are organized in connection with all the grades of our Sunday-school. I have an idea that children's missionary organizations should follow the organization of the Sunday-school. A story well told forms the very center of interest in a Children's Missionary Circle. Such stories make children familiar with the great names in missionary history and help to create a missionary atmosphere.

"A second use has been in connection with the church service. For years it has been my custom to tell a story to the children at the morning service. Sometimes it has been told to the children scattered in the pews, and the indirect benefit coming to the fathers and mothers has been no small part of the success of the venture. Sometimes the children have been grouped for the first part of the service and then dismissed. Every minister must choose his own method and follow his own path. Of one thing I am sure, however, and that is, he ought to have a method and follow a path."

Another pastor who makes use of the story-sermon method in presenting missions is the Rev. Charles E. Gordon, Franconia, New Hampshire. Some months ago, in a letter asking where the series of "Love Stories of Great Missionaries" published in *The Sunday School Times* could be obtained, Mr. Gordon stated that in a former pastorate these had been of great assistance to him in awakening an interest among his young people at the Sunday evening service. In response to our request, Mr. Gordon writes as follows in regard to the use of these and other stories in his church:

"Almost everybody likes a story. With this fact in mind I have tried to awaken an interest, especially among young peo-

ple, in the lives and work of missionaries by the use of stories. I do not read them directly from books, but retell them in my own language. This catches the attention of my hearers and makes the story a means to an end. I never aim merely to tell a story for the sake of entertainment, but try to give the facts concerning missionary work and set forth such lessons as self-sacrifice, heroism, loyalty to Christ and the like, *with the story.*

"It pleases me to hear some persons say, after such a talk, 'I never knew before that missions could be so interesting,' and express the hope that I will give another talk soon.

"These talks are given on Sunday evenings. Of course they are only a part of the work of presenting missions to my people. Another thing I do is to employ illustrations from the mission field in my ordinary sermons. In this way, without listening to the formal missionary sermon which might prejudice some minds, the people get the news of the wonderful work that is going on."

So eagerly is this pastor on the outlook for the best missionary story material that when we wrote him of Doctor Kerr's new book he sent in an immediate order for it.

HOW ONE PASTOR USES THE *REVIEW*

"I am using THE MISSIONARY REVIEW OF THE WORLD, constantly, to good advantage," says the Rev. H. E. Wetherbee, pastor First Baptist Church, Troy, New Hampshire, in a letter to the editor. "I get many helpful illustrations for sermons and many suggestions as to methods that help in all branches of the church work.

"I have cut out Sam Higginbottom's article on 'The Gospel of the Plow' in India, put it into oilcloth covers and passed it out among the men. It appealed to them. I am doing the same thing with Henry Roe Cloud's 'From Wigwam to Pulpit.' This is (in fact, both are) as good as the latest story to the young people."

MISSIONARY WEEK AT THE CHURCH OF THE ATONEMENT

Under the leadership of the Rev. Charles Wesley Schreiner, the Church of the Atonement, Philadelphia, is becoming one of the strongest missionary churches in the Diocese of Pennsylvania. In seven years —from 1909 to 1915—the Children's Lenten Missionary Offering in this parish increased from $53 to $850, and last spring reached the amazing total of $1,400!

One of the plans devised by Mr. Schreiner last year for increasing the interest was "Missionary Week." Beginning with Sunday, October 24, 1915, there were missionary services in the church on four successive evenings and a special one for women on Monday afternoon.

The program included work in the United States, Mexico, Alaska, China, Japan and the city of Philadelphia. The choirs of three sister churches assisted with the music, and the speakers were Bishop Lloyd of the Board of Missions, Bishop Rhinelander of Japan, the Rev. Roger A. Walke of Japan, the Rev. Charles E. Betticher, Jr., of Alaska, the Rev. Robert J. McFetridge of Wyoming, and local clergy representing diocesan and city missions. The speakers at the woman's meeting were Miss Whitaker of Mexico City, Miss Blakiston of Japan, and Sister Katherine from a Home for Colored Children in Philadelphia.

The meetings were thoroughly advertised. More than 10,000 cards of invitation, attractively printed in red and black, were scattered broadcast. Posters announcing dates and speakers were placed in store windows throughout the neighborhood; and on the Saturday preceding an excellent "write-up" appeared in the daily press.

Dependence was not placed chiefly on advertising, however. The greatest stress was laid on prayer. During the week preceding the meetings, preparatory services for prayer were held both in the church and in the homes of twenty different members of the parish. And cards containing the prayer that the "Holy Spirit may so live in the minds and hearts of all the members of this parish that they may give themselves more and more to the advancement of the Kingdom throughout the world," were widely distributed throughout the congregation, and the people urged to use them morning and evening and throughout the day.

The results were very great. "No wonder blessings came when blessings were

thus sought," says *The Spirit of Missions.* The congregations at the evening services averaged 350, and the influences of the meetings were felt, not only in the Church of the Atonement, but in all the adjoining parishes as well.

AMERICAN BOARD DAY IN BROOKLYN

Setting apart an entire day for the consideration of some one field or phase of missionary work has worked well in some communities. Shansi Day in Oberlin, when the college gathers its gifts for its famous mission in China, is an annual event which inspires interest and enthusiasm.

In 1914 the pastors of the Congregational churches in Brooklyn combined to conduct a one-day campaign in behalf of the foreign mission work of their denomination. On their invitation the American Board sent a team of ten speakers from Boston, and about twenty churches participated. Sunday, November 8, 1914, was the day agreed upon, and a committee of the pastors assigned the speakers and provided entertainment and publicity.

"The presentation gained emphasis by the campaign feature," says *The Missionary Herald.* "That the pastors could say, 'All our churches are listening to the same message to-day and at our invitation,' helped to focus attention and excite interest. Offerings were not sought, the aim being entirely educational and inspirational. With the president, the chairman of the Prudential Committee, six secretaries, and three missionaries present, it looked as though the Board were transferred for the day to the City of Churches. Pastors were cordial in their introductions, congregations were large and attentive, and every member of the team reported a profitable time."

Besides the services on Sunday, there was a very enjoyable reception given in honor of the team on Saturday evening. This was attended by the pastors and official members of the participating churches, with their wives, making in all about 150 persons present. There were addresses by President Moore, Secretary Barton and others, and abundant opportunity for making personal acquaintances.

What these Brooklyn pastors did, groups of pastors in other cities could do with the same success.

ENLISTING A CHURCH IN MISSION STUDY

The very successful mission study campaign organized by the Rev. Percy W. Stephens in the First Baptist Church, Jacksonville, Illinois, last year, shows what a pastor can do to arouse his people along the line of mission study. More than 235 members of the church and Sunday-school were enrolled in fourteen classes, which met on Wednesday evenings from 7.15 to 8.00 o'clock—the three-quarters of an hour preceding the regular mid-week church prayer-meeting.

There were six regular sessions beginning with October 27, 1915, and a seventh devoted to graduating exercises presided over by the pastor. The text-books studied were "The King's Highway," by Mrs. Montgomery, for adults, and "Around the World with Jack and Janet," by Miss Waterbury, for the juniors. Each session was opened with prayer and a hymn, and was closed with a brief quiz by the pastor who asked three or four questions on the chapter studied, "firing" them at different classes each week.

The leaders of the classes were selected from the active workers in the church and Sunday-school and, together with the officers of the campaign, constituted the faculty. The officers—all members of the church—were the Rev. Percy W. Stephens, president; Professor Rollin H. Tanner of Illinois College, dean; Miss Bess Newman, secretary; Miss Elizabeth Long, treasurer. The secretary kept the class records, and the treasurer took charge of selling the text-books.

On the two Sundays preceding the opening of the campaign, enrolment cards, which called for the name, address, telephone number and age (for those under fifteen) of any who desired to enroll, were passed during the church services and in the Sunday-school. Space was also provided on the cards for the group number and the name of the text-book, these to be filled out later by the secretary.

At first each class was assigned a number but later, at the request of the faculty, each chose a class name having some missionary significance. Among those selected

(they were largely suggested by the text-books) were these:

"Rajah Caste";
"Kandy Klass";
"Judson Class";
"Paton Class";
"Ella Kyle Class";
"Helen Rawlings Class."

The last was named for a member of the church, now a missionary in China.

The graduating exercises were held on Wednesday evening, December 8th. There was appropriate music, a baccalaureate address, letters from the authors of the text-books, and an old-fashioned "spell-down" on the contents of the books. At the close, an attractive diploma, designed by the pastor and signed by the officers, was presented to each graduate. The requirements for graduation were: (1) a careful reading of the text-book; and (2) attendance at five of the six class sessions. More than 200 of those enrolled met these requirements and received diplomas.

The most striking feature of the graduation exercises was the spell-down conducted by the dean. Each class was asked to select three of its brightest members for the purpose. The contestants were lined up across the front of the auditorium facing the audience, and the questions covered the religious and social conditions of the countries studied; the missionaries and their special fields and work; and the special needs as outlined in the text-books. They made necessary a review of the entire book which tended to fix its contents in the mind. Some of the questions were as follows:

Where is the Coptic Church and by whom was it founded?

What is the religion of Northern Africa and what are some of its degrading effects upon women?

Who founded Buddhism? When and where?

Who founded Mohammedanism? When and where?

Who founded Confucianism? When and where?

What is the caste system and where is it found?

Who was the first missionary to China? To India? To Burma?

Describe the Karens and state where they live.

A novel feature of this mission study campaign was the enrolment of forty blind girls most of whom are members of the First Baptist Sunday-school. They came from a state school for the blind located at Jacksonville, and proved among the very brightest of the students. The pastor's wife took charge of them, dividing them into three classes, the most advanced of which she taught herself. It was necessary to use the lecture method in teaching them, but as the girls have remarkably retentive memories, they made fine progress. At the spell-down they stood with the rest and came off with flying colors. They were fascinated with the study and greatly appreciated the interest that was taken in them.

"As a result of our campaign," says Mr. Stephens, "our church has received a tremendous uplift along missionary lines and its influence is being felt also in the aggressive local evangelistic work we are carrying on here at home."

A MISSIONARY RALLY DAY

While pastor of the First Presbyterian Church, Millersburg, Kentucky, the Rev. Robert Stuart Sanders, now pastor of the Presbyterian Church, Thomasville, Georgia, inaugurated an annual Missionary Rally Day which gave a great impulse to woman's work in his church and shows how much a pastor can do to help his faithful workers.

These rallies alternated between Home and Foreign Missions, and at each there was a morning and an afternoon session with a bountiful repast at noon, to which the men were invited. The meetings were well worked up long in advance. At least ten days beforehand an invitation with a program was sent to every woman and girl in the church, and musicians, artists, social leaders and good cooks no less than those who could talk and write and pray were urged to cooperate to make the rally a success. As a rule, from 90 to 95 per cent. of the women responded.

At the Home Mission Rally, held September 30, 1909, the attendance was about 125. At the door a registrar recorded the names of all who came in a book with hand-painted covers which is kept from year to year for the purpose. The church was beautiful-

ly decorated with ferns and across the pulpit was a banner with the words,

"As America goes, so goes the world."

There were 24 charts, containing pictures of the Home Mission fields of the Southern Presbyterian Church, also displayed, and at the close of the morning program these were made the basis of a Home Missionary game. At the luncheon small maps of America showing the proportion of the country that is Christianized were presented to all.

The Foreign Missionary Rally, held October 8, 1910, was also largely attended. As before, the registrar took the names in the vestibule and a Souvenir Committee pinned on each a little souvenir typical of the foreign missionary enterprise. The auditorium was decorated with mottoes, charts, maps and flags of the seven countries in which the Southern Presbyterian Church has missionaries. There was also an exhibit with sets of missionary picture postcards; a bulletin-board with clippings and scenes in water-color from the seven different fields; a missionary library; pictures of famous missionaries; the little hand-decorated year-books of each of the societies; and a fine display of missionary scrap-books made by the children.

At the close of the morning program there was a contest for which all had been asked to prepare in advance. This consisted of 75 questions on the missionary work of the Southern Presbyterian Church and the general principles of all missionary work.

The programs for both rallies were models of excellence. Each contained an address by a special speaker; brief surveys of the fields; a plea for the circulation of the magazines and prayer-calendar; and a round table on the work in the church. Interspersed with these were music, recitations and brief addresses which gave opportunity for a large number to take part.

"Every church should have a missionary rally once a year," says Mr. Sanders. "Nothing so arouses missionary zeal, increases the membership and interest in the missionary societies, or secures so many subscribers to the missionary magazines and the Year-Book of Prayer."

GETTING A CALL *

This Man Received a Call

In its extremity a pastorless church in Ohio used its missionary money for current expenses. An Oberlin student was called and the first thing he did was to have them "dig up" enough money to make good what they had taken from the missionary fund.

"Now," he said, "we must raise our apportionment for the present year."

Under his courageous leadership this was done; the whole apportionment was met. Then he told the State Conference that the apportionment for his church was too low and asked them to raise it $100. The next year he raised the additional amount. Then the church raised his salary $200.

About this time his fame began to spread and he received a call from one of the largest churches in the interior and accepted it.

SUCCESS TO HIM

This Man Did Not

He preached an excellent sermon. He was quite good-looking, and he prayed for everybody in sight—deacons, ushers, the Sunday-school superintendent, the aged, the infants in arms. He was the most likable candidate they had heard. **But he did not get a call.**

For years that particular church had been interested in missionary work throughout the world. They had come to consider such interest as essential to their Christianity, and for a minister not to have the extension of Christ's Kingdom prominently in thought was to them almost inconceivable. So when they listened to his prayer and not one petition went beyond the walls of their own church they said, "He will never do for us."

Some may say that this judgment was unjust and unwarranted; but was it?

THINK IT OVER

NOTE.—By an unfortunate printer's error there was a transposition of a paragraph, and an omission in the article, "The Order of Recruits," pages 699 and 700, in the *Best Methods* for September. A corrected copy will be sent on request.—EDITOR.

* Placed side by side, these two incidents, both reprinted from *The Missionary Herald*, tell their own story. It is needless for us "to point a moral to adorn the tale."—B. M. B.

SEED THOUGHTS FOR MISSIONARY ADDRESSES

The Editor invites contributions to this department—unique and practical suggestions as to topics for sermons and missionary talks, striking outlines, impressive facts, and brief but powerful incidents to illustrate lessons and talks. Direct to the EDITOR.

CHRIST'S MISSIONARY PROGRAM, MATTHEW 9:36—10:8 *

KNOW
"Harvest Plenteous—Laborers Few."

- Study Missions—Magazines—Books—Reports of Travelers.
- Missionary Meetings—Regular — Powerful—Bright Addresses.
- Missionary Days—Anniversaries.
- Letters from Church Missionaries.

PRAY
"Pray ye the Lord of the Harvest."

- Definitely—Regularly—Earnestly.
- The Prayer Circle—Groups—Agreement.
- Public—Dependence on God.

GIVE
"Freely ye Have Received, Freely Give."

- Systematically—Intelligently.
- Weekly—Monthly—Annually.
- Proportionately—Generously.
- Cheerfully—As a Privilege—Thankfully.

GO—PREACH
"As ye Go Preach—Heal."

- Yourself—Sons—Daughters—Friends.
- Student Volunteers—Encourage.
- Pastors—Christian Workers.
- At Home and Abroad.

IMPRESSIVE FACTS

The World's Religions

Christians	564,510,000
Roman Catholic	272,860,000
Protestant	171,650,000
Greek Catholics, etc.)	120,000,000
Confucianists and Taoists	300,830,000
Mohammedans	221,825,000
Hindus and Brahmans	210,540,000
Animists	158,270,000
Buddhists (all sects)	138,031,000
Shintoists	25,000,000
Jews	13,052,846
Unclassified	15,280,000
Grand Total	1,647,338,846

Losses in the Great War

THE list of dead, wounded and prisoners, as furnished by Paul Scott Mowrer, special war correspondent for the *Daily News,* gives appalling figures and is as follows:

	Killed	Wounded	Prisoners	Total
France	460,000	660,000	180,000	1,300,000
England	181,000	200,000	90,000	471,000
Belgium	49,000	49,000	15,000	113,000
Russia	1,250,000	1,680,000	850,000	3,780,000
Germany	1,630,000	1,880,000	490,000	4,000,000
Austria	1,610,000	1,865,000	910,000	4,385,000
Turkey	110,000	144,000	95,000	349,000
Totals	5,290,000	6,478,000	2,630,000	14,398,000

These figures include only men and cover only the first year of the war. They are not exact, but if they approximate the facts they are awful beyond conception. How small seems the number of men (12,000) who have gone out as Christ's missionaries to win the world!

* Adapted from *The Women's Missionary Magazine.*

ILLUSTRATIONS FROM LIFE

Great Possessions—Where?

A RICH man was showing his friend his posessions from the top of a high tower. He pointed to the four points of the compass and proudly said that all that eye could see was his. His friend pointed heavenward and asked what posessions he had there.—Rev. Robert Stanfield.

The Bondage of Fear *

CHRISTIAN work at Nyarsanze, a station in Africa, had been languishing for some four years; no one knew why. At last the leaders of the mission sent there Isaiah Mupepwa, a student of the mission training-school. He found that an old witch-doctor had left in a cave nearby two *mogana* or fetishes, and had warned the people that if they took on a new religion a pestilence would break out in the village. Death was threatened to any one who should go into the cave to investigate. One *mogana* was the horn of a bull containing a liquid made from a hundred horrible things. The other was a image of a man, divided across the chest.

The student-pastor, Isaiah Mupepwa, was but six years removed from belief in such superstitions, but he called the church together and said: "I shall go to the cave and bring out the *mogana* to prove that they have no power."

People begged him not to go; his wife implored him to stay away. Nevertheless he went. The villagers saw him enter the cave and come out with something in his arms. Overcome with terror, the crowd broke and ran.

Isaiah took the *mogana* to his house and the people watched daily for the plague or some dire calamity. But Isaiah and his family continued in perfect health. After three weeks the men called a council and then came to Isaiah and said: "We have been talking it over, and now believe that the witch-doctor is an old liar. We desire to take your God for our God. What must we do?" "Give up your beer pots and the rest of the old ife," replied Isaiah. They brought these, together with their charms and tobacco. "We will give these up also," they said. Since that day there has been nothing to impede the work at Nyarsanze.

* *The World Outlook.*

Workers, Not Shirkers *

We may not stop, and we dare not err;
Our men are risking their lives out there,
And we at home must do our share;—
But it's long and long the day is. . . .
Are our faces grave and our eyes intent?
Is every ounce that is in us bent
On the uttermost pitch of accomplishment?
Though it's long and long the day is!
Ah—we know what it means if we fool or slack;—
A rifle jammed—and one comes not back;
And we never forget—it's for us they gave,
And so we will slave, and slave, and save,
Lest the men at the front should rue it.
Their all they gave, and their lives we'll save,
If the hardest of work can do it;—
But it's long and long the day is. . . .
Up before light and home in the night,
That is our share in the desperate fight;—
And it's long and long the day is!
Backs and arms and heads that ache;
Eyes over-tired and legs that shake;
And hearts full nigh to burst and break;
Oh, it's long and long the day is! . . .
And you can help us in many a way,
You others, who have not to be in the fray;
For it's your men, too, we are working to save,
Your bravest and best, just as we did, you gave. . . .
There are plenty of ways for you to express
The warmth of your hearts and your thoughtfulness—
For it's weary and weary our way is,
And it's long, long, the day is.

We're not slacking,
Though we lack.
You're not lacking,
Will you slack?

* From a poem "Vox Clamantis," written for the Y. W. C. A. by John Oxenham, inspired by a visit he paid in company with one of the British Y. W. C. A. leaders to a munitions factory in England. These lines have a truth for those who are tempted to shirk in the great campaign of Christ.

NEWS FROM MANY LANDS

THE MOSLEM WORLD

The New Ambassador to Turkey

IT is a novel thing for a group of men officially related to missionary and educational interests to give a farewell luncheon to an outgoing diplomat.

But the character of the new Minister to Turkey is a matter of such deep concern to the several mission boards which have work in the Turkish Empire and to the trustees of the great mission colleges in the Near East, that it seemed fitting that such a farewell should be extended to Mr. Abram I. Elkus, the new Minister to Turkey. The new appointee is the choice of his predecessor, Henry Morgenthau. He also is a Hebrew, and was educated in the New York City public schools, the College of the City of New York and the Columbia Law College. His influence as a counselor and advocate has been in favor of higher mercantile standards, and standardization of commercial methods, especially in bankruptcy and warehousing of merchandise. He served as legal adviser for the New York State factory commission, and in 1911, was made regent of the University of the State of New York. He is a trustee of the Baron de Hirsch fund, and is expected to be of great weight among the Jewish influences which prevail in Constantinople.

The luncheon given by members of the Christian forces in Turkey was held with the purpose of assuring Mr. Elkus of the hope felt, by those present and by those whom they represented, that he would protect American interests and maintain high standards in Turkey.

Confiscated Missions in Turkey

A MISSIONARY who has just returned from Central Turkey reports that the Turkish Government has confiscated a half million dollars' worth of American property. It is not considered advisable to make his name public, but he says:

"As you probably know, all our property has been requisitioned by the Turks at Marsovan, Sivas and Cæsarea and the missionaries have all been forcibly sent to Constantinople. Five hundred thousand dollars worth of American property at Marsovan alone has fallen into their hands. I had a talk with Mr. —— who arrived from Smyrna last Friday. He says the food situation in that city is desperate and that the people are dying in large numbers from starvation. Mr. —— told him to say with all possible emphasis that the Turks are determined to get possession of all college properties.

"The Marsovan girls saved by Miss Willard are now all lost again. The girls and women who were being cared for by the missionaries in Cæsarea were forced to become Mohammedans the same day they were taken."

Reports from Armenia

THE American Board missionaries, who remained at Erzroom two months after the Russians had taken possession, have come to America by way of Petrograd, but plan to return without their children to Erzroom for the winter. They report friendly relations with the Russian officials. Dr. Macallum and Mr. Gracey, who are engaged in relief work in the Caucasus, reached Van and report that all but five or six of the mission buildings there have been destroyed. Mr. Gracey is using relief money to furnish cattle, seed and implements for the returning refugees in Van, and is employing many in cleaning up the grounds, making roads, etc. The missionaries in Trebizond are reported safe and well after the Russian occupancy. Five hundred Armenians have appeared, after hiding for months in the caves in the mountains.

The missionaries who had been in the Caucasus and in contact with the Russians officials have met kindness and sympathetic cooperation. The church at Van is used in the morning as the military church and, in the afternoon, by the mission for public worship. The Harpoot party at Beirut report themselves as most comfortably located, but with no immedi-

ate prospect of being able to leave the country.

About the end of August, word reached London, mainly from German and Turkish sources, of a massacre of Armenians which took place by the great Bobanti Tunnel through the Taurus Mountains. Some 12,000 Armenian workers, including women and children, had collected in that vicinity where they thought they were comparatively safe from molestation. Toward the end of June some forty of the more active and intelligent of the men were massacred with the utmost brutality. Then the women were separated from the men and driven in one direction, and the surviving men taken in another, after which they were killed.

Starvation in Northern Syria

THE reports, which continue to come from northern Syria, seem to indicate that the Turks have set about exterminating the Syrian people as thoroughly as they did the Armenians, though more silently. The Turkish Government has refused permission to a neutral committee to take relief to the Syrians who are known to be starving, and such remittances as are sent by the Lebanese emigrants in America to their people, through the American Mission, for distribution, have now to be deposited at the Ottoman Bank with a list of the payees. Orders have been passed to the said bank not to effect payment till one year after the date of the receipt of the money, and then only in Government paper. The recent visit of Enver Pasha to Syria spelled disaster to the Lebanese, because he actually cut off their rocky mountain from the neighboring *vilayets,* and allowed only an unwholesome quality of flour, made up of dark barley and vetches, to enter the Lebanon. When some of the notables begged for more merciful treatment, they were told that it was the Government's concern, not theirs. Most of the leading members of well-known families are said to have been exiled lately; beasts of burden have been taken away; and the weak and unfit, left behind, are dying of starvation, so that the land could not be plowed and sown. Whole families are alleged to have disappeared, and some of the villages lost more than one-third of their population. One paper goes so far as to state that, up to the beginning of May, the death-roll in the Lebanon had attained the appalling figure of 80,000.

The Hoskins family of the American Presbyterian Mission, who left Syria at the end of June, state that these reports have been very greatly exaggerated, though the situation is bad enough. The *Continent* suggests that some of these figures include the suffering Armenians in the Aleppo region, to the north.

Moslem Independence Proclaimed

THE significance of the recent revolt in Arabia was pointed out in the August REVIEW. Special interest now attaches to a proclamation issued by the Grand Sheriff of Mecca, which announces a definite rupture between orthodox Moslems and the Young Turks. It is addressed to "all our Moslem brothers," and reads in part as follows:

"We were one with the Government until the Unionists appeared. Since then, ruin has overtaken the State, which now has been drawn into this fatal war. We bore with the Unionists, notwithstanding their departure from the precepts of religion, until it became apparent that Enver Pasha, Djemal Pasha and Talaat Bey absolutely ruled Turkey, doing whatever they pleased. On one day they hanged twenty-one of the most honorable and enlightened Moslems, while children, old men and delicate women were bereaved of their natural protectors and subjected to foul usage, even torture. What stronger proof of their faithlessness is needed than the bombardment of holy places, such as Abraham's tomb, and the killing of persons praying within a mosque?

"Allah has opened the way to independence and freedom for us. Our independence is complete and absolute. Our aim is the preservation of Islam."

"If the War Would Only End"

MRS. COCHRAN, a missionary, writes from Urumia:

"Yesterday I visited a mosque full of Moslem and Kurdish refugees, most of them sick and lying about on the floor, suffering from exposure and 'cold feet,'

meaning that they had walked two days barefoot in the snow. Suffering too, they were, from starvation and fear. We are feeding 1,300 over there every day with one piece of bread each. To-day I have learned there is ten dollars to my credit with the treasurer. I am very grateful indeed, and shall endeavor to use it to the best advantage for homeless starving orphans, for widows, cripples, helplessly old or helplessly young or any other class that particularly appeals. I shall have to use most of the money to clothe the poor, whose clothes are now, after a year of this sort of life, just about falling off them.

"We have the poor of every variety, and are called upon to do every kind of service for them that man may profitably do for his neighbor. We can't tell when it may be our turn to be homeless refugees with nothing of our earthly possessions on this side of the globe, as the Van missionaries were. But, while we have our possessions still left us, we will use our opportunities to do what we can for those in that plight.

"We have some encouragements on this side of the world this year over last year, but, oh, if only the war would end!"

Y.M.C.A. Work in Mesopotamia

WITH the British army captured by the Turks in Mesopotamia were a number of Young Men's Christian Association secretaries. Colonel Wauchope, of the *Black Watch*, gives this glimpse of their ministries: "One scene on the Tigris comes to my mind. Three boats on the river are filled to overflowing with wounded soldiers. There are Highlanders from Scotland and Highlanders from the Himalayas; there are Christians, Hindus and Mohammedans. But all have this in common, that they are wounded; and on those three boats there is space for great suffering, yet room for little comfort. When the three boats reached Kut-El-Amara, there came on board two men from the Y. M. C. A. depot. I can not tell of all the change they wrought among those three hundred wounded soldiers—of the food distributed, the shelters they contrived against the rain (for all the three boats were exposed to wind and rain), the quilts and mattresses they laid under the wounded on the decks that were swimming in water. I can tell you this—that whoever gives in money or in kind toward the Young Men's Christian Association in Mesopotamia (and there is much need of extension and development of their work there) may give in the sure knowledge he is doing something to lessen the sufferings of the soldiers who are fighting there now, and who will be fighting throughout this next hot weather, under conditions of hardship and difficulty without parallel in my experience in any other theater of war."

INDIA, BURMA AND CEYLON

A Notable Indian Convert

A TALENTED young Hindu, who called at the Young Men's Christian Association in Calcutta some sixteen years ago, in the hope of converting to Hinduism Mr. Campbell White, the new secretary of the Association, was led to a thoughtful study of the Bible, and was finally baptized. For many years he has been one of the most valued Association workers in India—Mr. B. C. Sircar, the traveling secretary of the Young Men's Christian Association in Bengal. His speaking to Hindu audiences is particularly effective, for, deeply sympathetic with all that is noble and true in the religious truth and genius of the Hindus, he declares that he is himself a true Hindu in that he has followed the Hindu teachings and aspirations through to the end—Jesus Christ.

He points out to his Hindu friends where, in their Scriptures, it is written that, after the progressive sacrifices of inanimate things, of animals, and then of human beings, it was predicted that one day there was to come the sacrifice of a sinless One, which should avail for the sins of all humanity and of all time. And thus he wins a hearing for his message regarding the Lamb slain from the foundation of the world.

Restrictions on Missionaries to India

DIRECTIONS have been issued from the Foreign Office in London and the Indian Government that all non-British American missionaries and teachers who contemplate entering upon work any-

where in British India, must first make application to the British Embassy in Washington, giving name, age, place of birth, citizenship, etc., together with the name of the society under whose auspices the person is to go out. Every individual is required to sign a statement declaring, "I hereby undertake to do nothing contrary to, or in diminution of, the authority of Government as by law established in British India."

This measure, as one of the results of the war, came as a surprize to the Mission boards, and they appealed through the State Department and Ambassador Page and Lord Bryce, directly to the Foreign Office in London, to secure, if possible, a modification of the order as it relates to missionaries whose sailings had already been engaged in order to avoid the large expense and great inconvenience which a prolonged postponement of sailing would involve.

Honor for a Karen Christian

THE Government *Burma Gazette* announces the appointment of a Karen Christian, Dr. San C. Po, to the Legislative Council. No Karen has ever sat on the Council before. It has been left to the new Lieutenant-Governor, Sir Harcourt Butler, to recognize the Karens as a separate entity among the people of the Province, and to select so sterling a man as their representative. Dr. San C. Po is a native of Kozu, a Karen Christian village on the outskirts of Bassein, where his grandfather was the first pastor. After a preliminary course at the Karen School at Bassein, he left in 1886 for America, where he received a medical education.

He returned to his native land in 1894, and was soon in Government employ, serving several years at the Civil Hospital at Bassein, and for short periods acting as Civil Surgeon at other centers. Some fifteen years ago, however, he gave up Government service and began private practise. He has been conspicuously successful, having a wide practise among all races. He is public-spirited, popular and progressive, and is already a member of the Municipal Committee of his town of 40,000. The Karens are noted for their loyalty, but this recognition of their race has produced a thrill of gratitude and pride which was quite unexpected.

One Hundred Years in Ceylon

REFERENCE has already been made to the proposed celebration this year of the centennial of the American Board Mission in Ceylon. The preaching and the school work was begun in Jaffna in October, 1816, and Jaffna College was opened in 1822. The Central School for girls, at Uduvil, which began a few years later, was the first permanent boarding-school for girls on missionary soil. Thousands of girls and women have gone happily through its course since then, and its enrolment last year was 352, of whom 180 were from Christian homes. In 1847 Dr. S. F. Green began to teach medicine to Tamil boys, but found that he had also to make a Tamil medical nomenclature—which he accordingly did, translating and putting through the press some 4,000 pages of medical treatises and similar works, as well as printed vocabularies accepted as of great value by authorities in both India and Ceylon. The twenty-one Christian churches in connection with the Ceylon Mission are practically self-supporting, and have each a membership of about a hundred. They have a Laymen's Missionary Movement which links them with other Christian bodies working in Jaffna. The Jaffna Evangelical Society is the Home Missionary organization of these native churches. It has completed sixty-eight years of life and has work in four islands off the west coast of Ceylon.

SIAM AND LAOS

Tithing in Siam

ONE of the elders in the Tap Teang church, Siam, is a firm believer in tithing. During the recent floods in his section of the country, his rice field, as well as his unbelieving neighbor's, was almost covered by the water. It seemed a complete loss to the Christian, although there was some hope that the neighbor's could be saved. But the elder believed it was his duty to keep on tithing in spite of the loss, and he now feels he has reaped the reward of his sacrifice, for

when the harvest time came, he found the crop the largest he had ever had. The neighbor's field was a complete failure. Now the elder says that God opened the windows of heaven, according to His promise, as a reward for his trust in giving his tithe.

Buddhist Girls learn Bible

IN the girls' school in Nan, north Siam, of the 83 girls enrolled last year, 27 were from Buddhist homes. One of these, after reading the story of Rebekah, said, "That is the most pleasing story I ever read. I beg a copy of it." She had to take the whole of Genesis to get it. After the class study of Ruth, every girl wanted a copy of her own. Besides this class of the 10 oldest girls, Mrs. Hugh Taylor has had one of 11 members studying John's Gospel. The *Child's Catechism* takes the place of a first reader in Lao, so every girl has it by heart by the time she is able to read, and many passages of Scripture have been memorized by the whole school.

CHINA

The New President of China

FURTHER evidence is accumulating as to the favorable attitude which President Li Yuan Hung holds toward Christianity. That he has been commonly known among Chinese as a Christian, is declared by Dr. Cecil Davenport, medical superintendent of the Chinese hospital, Shanghai. When Dr. Davenport was in charge of the London Mission hospital in Wuchang, a number of years ago, one of his patients was Li Yuan Hung, then a young military officer stationed in that city. The young man was recognized as favorable to Christianity; he not only permitted his troops to attend Christian services, but urged them to do so.

According to the C. M. S. *Gleaner,* Bishop Waite of Honan has pointed out that it was Li Yuan Hung who, soon after the Revolution, publicly credited the missionaries with the progress which China has made of late.

Christians throughout the world are requested to pray for President Li in an article appearing in Chinese in the *Chinese Christian Intelligencer,* Shanghai.

In a recent interview the new president said plainly that, after a fair trial, Confucianism has been found ill suited to the needs of a republic. As reported by Rev. Hwang Sui Chiang, President Li declared Confucianism "necessitates an autocrat, and the eight basic principles of the system must be thoroughly investigated before a republic can continue with efficiency. The principles of equality and freedom inculcated by the Christian religion are bound to prevail in China. The young men and women in this land who have been taught these principles are to be depended upon; they make good, strong citizens of the republic."

Building Up the Church

THE China Inland Mission reports: "Side by side with encouraging additions to the Church, the good and necessary work of building up the converts has gone forward, as well as the extending of operations into new areas. Increased attention has been given to Bible instruction, both in the Bible Training Institutes established for that purpose and by the increasing practise of gathering the Chinese leaders together for Bible study and prayer. Conferences for the deepening of the spiritual life have been held at many centers, in some of which the Rev. J. Goforth has exercised a most helpful ministry. Provincial conferences and representative gatherings have been held for the better organizing of churches located in the same province or district. Special evangelistic missions for women have been conducted in many stations, Miss Gregg having traveled 2,820 miles during the year for this purpose, and having held missions at twenty-six different stations in the provinces of Shansi and Honan. During these missions more than 500 women and girls professed conversion, and all these and many more are now receiving special instruction and pastoral oversight."

A Notable Baptism

DR. SUN YAT SEN, who was the leader of the revolution which established the Republic of China and became its Provisional President, has shown considerable sympathy with missionary work, but has not declared him-

self a Christian. Special interest attaches to the announcement which comes from Macao of the recent baptism of his wife, by one of the Southern Baptist missionaries there. She first heard the Gospel while in America, several years ago; not in English, however, but in her own tongue, for unlike her husband, she does not understand English. She did not at that time get a very intelligent understanding of "the doctrine"; in fact, when she first returned to China she seemed to understand very little about it. During the last two or three years, however, while Dr. Sun has been carrying on his propaganda in Japan she has been residing in Macao, and for the past year or so has been attending, with more or less regularity, the services at the mission church. As long ago as last February she expressed a desire to be baptized, but the missionaries postponed her reception into the church until she had been more thoroughly instructed.

At the Borden Memorial Hospital

AT Lanchowfu, North China, a hospital has been erected by the China Inland Mission in the memory of William Whiting Borden, who passed away in Cairo, on April 9, 1913, while preparing to give his life to work among the Moslems of China. Mrs. George King, the wife of the physician in charge of the hospital, sends the following interesting information about the work:

"Three months ago an old Tibetan woman came for treatment, to have cataracts removed. For six years she had been, as it were, totally blind. Some months before she came to us, she had heard about the cure of a man who was blind and she longed very much to come, but was afraid of the foreigner. It took her several months to screw up enough courage to come. I shall not soon forget the look of abject fear on her face when she appeared at the hospital door. I looked at her eyes and seeing they both had cataract told her not to be afraid, as her eyes could be cured. For a moment or two she seemed almost overcome with joy, then a look half of cunning and half of fear came over her face, and she turned to her two sons who had accompanied her and spoke to them in her own language. They turned and asked what treasures I would require from them in return for the cure. When I told them 'nothing' they seemed unable to believe it but, after many thanks and pleas to take care of their mother, they left saying that they would come each day to see her.

"The dear old lady was with us only a fortnight, but during that time she heard much of the Saviour's love. She listened to the Gospel and learned to repeat several verses of Scripture and with her queer, quavering voice would join in singing, 'Jesus loves me.' We all grew very fond of her and our hearts were sad when she left. We praise God because He answered prayer and restored her sight. How we longed to see her saved, but whether she is or not only the Lord knows. She said that she loved the Lord and was sure He is the True God. Praise be to the Lord, He can save her still, though she has gone to her village again. We have heard of her frequently lately, for she has sent many of her villagers to us, some of whom we have been able to help, and others whom we have not."

JAPAN—CHOSEN

"Worth-while" Work in Japan

AN English missionary writes from Japan:

"The long-postponed evangelistic campaign meetings were held in Kanazawa and Toyama this month. We had some splendid meetings and some splendid speakers—several from our own church as well as others. They gave most convincing talks and to know what Christianity has done for these people alone in transforming their lives is most convincing of all. The audiences were large and very attentive. There is no doubt that the interest in Christianity here in Kanazawa is growing all the time. Among those who handed in their names as desiring to study Christianity were many in whom we are especially interested and for whom we had been praying. Afterward, at the meeting for inquirers, which was held in our church, several more came, among them some of the trades

people and workmen for whom we started a Bible class last year. One of the cooking class ladies and two of the girls in the Herbie Bellamy Home are to be baptized on Children's Day. I hope and pray that all of these other inquirers will take the step later—it would be grand to see them all there. The work never seemed so much *worth while* to me, nor did I ever feel so thankful as I do now that I can take even such a small part in it."

A Chair of Christianity in Tokio

BARON MORIMURA, a Christian of wealth, has given 200,000 yen ($100,000) for the establishment of a chair of Christianity at the Imperial University of Tokio. It was this same earnest Christian who financed the newspaper evangelistic campaign of last year which brought Christian teaching daily to some six million readers.

The Imperial University at Tokio has always been a center of materialism and agnosticism. It is surprising, therefore, to learn that in a newly organized society for the study of religion many of the leading professors have entered their names. This can not be interpreted as indicating an approach to Christianity, but it does show a changing attitude.

Korean School Closed

FROM Soonchun, Chosen, Miss Dupuy writes:

"The worst has happened. Our schools were closed by a written order from the Japanese last Friday. The order read, *'Closed on acccount of teaching the Bible in the Course.'*

"The order came Friday morning. We had planned a Station meeting to discuss our schools, and it came while the Station was in session. I had classes and could not attend, and when Mr. Pratt sent me word to come (not stating the reason), I replied I was teaching, but would come when I had finished. I left the school in a Korean teacher's hands for a few hours, as I thought, but when I returned, it was to tell them that our school was closed. If some one had died it could not have been sadder. The girls just wept aloud, and I did too. The Japs sent up in the afternoon to see if we had obeyed orders, and all was over save one Bible class that Mrs. Timmons was teaching. We finished up that day's work, and the last class taught in my little school was the Bible. Some of the girls will go with me to Kunsan. I have promised them work."

Yun Chi Ho Now Y. M. C. A. Secretary

HON. YUN CHI HO has consented to become general secretary of the Korean Central Young Men's Christian Association in Seoul. This is an event of exceptional importance, not only to the Association but to the whole Christian movement.

After pursuing his education in both Japan and America, he returned to Korea and entered government service, being at one time vice-minister of Foreign Affairs; but about ten years ago he withdrew from official life in order to devote himself to Christian education, serving as president of the Methodist school at Songdo, and as vice-president of the Seoul Young Men's Christian Association.

It will be remembered that Mr. Yun was one of a number of leading Korean Christians who were arrested and tried on a political charge. After spending three years in prison, he was pardoned and released in February, 1915, and has now regained the confidence of the highest authorities. He had never for a moment lost the confidence of the Christian body.

ISLANDS OF THE SEA

Changes in the South Seas

REV. JOHN GUNN, who has been for thirty-three years a missionary of the Free Church of Scotland on the Island of Futuna, in the New Hebrides, writes in a review of his work:

"Some persons who think the natives should be left alone to live their simple happy lives, free from care, should live among them. Quite happy, are they? In daily fear of malignant spirits; dreading to omit the smallest detail in their ceremonies, lest they should be smitten with disease, or their gardens be blighted; in terror to move at night from their huts lest they should fall under the un-

seen bullet of the hidden enemy—their lives were miserable, and it is the greatest mockery to say they were happy. All these things and more we saw during those early years in Futuna.

"Christianity has manifested its power among the natives by transforming their lives and eradicating superstitions, of which many of the younger generation are now quite ignorant. The people have become honest, trustworthy and diligent, living better and purer lives. Their material welfare is keeping pace with their Christianity. The paths, formerly dangerous tracks, and their huts, have been greatly improved. The number of fine, intelligent children is increasing, and doing so *in proportion to the Christianity of the people.* The mission history of Futuna affords another proof that the Gospel is able to uplift the people and bring light and healing to those who were in heathen darkness.

Memorial Building in Hawaii

THE handsome new Mission Memorial Building of the Hawaiian Board of Missions was dedicated July 16th, with interesting ceremonies.

The event was of unusual significance. It celebrated the 96th anniversary of the beginning of Christianity in Honolulu, when Hiram Bingham and other missionaries of the American Board landed there. The dedication reviewed in a striking manner the progress civilization has made in the Hawaiian Islands.

An organization called "The Cousins' Society" met in the new building for its 64th session. This society is composed of the descendants of the early missionaries, and receives its unique name from the fact that the first Christian workers in Hawaii always addressed one another as "brother" or "sister." Hence their children call themselves very appropriately "cousins." This name, used universally through Hawaii, is a nickname for the Hawaiian Mission Children's Society which, in 1907, was formally incorporated for the purpose of perpetuating the memory of the missionary fathers and mothers who brought Christianity to these islands, of promoting union among its members, of cultivating in them an active missionary spirit, stirring them to good deeds, and of assisting in the support of Christian work.

In the erection of the new building the "cousins" played a part both in the plans and in raising a generous share of the $77,300 that the building cost.

NORTH AMERICA

Missionary Business

A CHARGE is sometimes brought against philanthropic and missionary enterprises that they are conducted by incompetent persons and without business method. Many people seem to take for granted that philanthropy means flabbiness, and Christian zeal equals business incompetence. It is especially important, therefore, in the case of the large enterprises of the Church, that a guaranty should be furnished as to their being wisely conducted. As now and then criticisms have arisen, it seemed reasonable to the Board of Missions of the Protestant Episcopal Church to engage a firm of business experts to study carefully the methods in vogue in the Church Missions House and render a critical opinion upon them. A well-known firm of high standing undertook the work, and their report proves that "the children of light" are learning to be as wise in their generation as "the children of this world."

Christian Men in Business

THE recent convention of the "Gideons" brought about eight hundred commercial travelers together in Des Moines, and led one of the St. Louis newspapers to say:

"The present-day traveling man is not at all like the 'drummer' of former days. These are delegates, representing the Gideons from all over the United States. The Gideons are Christian men who are traveling salesmen, and their numbers are very large in proportion to the entire number of commercial travelers. It is their object to do good and spread the Gospel as they go over the country in their daily task, and some of them have become quite prominent in Sunday-school and mission work.

"Nothing so marks the higher plane on which modern business has been placed as the contrast between these sober, Chris-

tian gentlemen of the gripsack and sample trunk, and the roystering, story-telling, hail-fellow-well-met of the old 'drummer' days. Such a change in the character and methods of the traveling man must mean a like change in the character and methods of the business houses they represent. It is one of the proofs, in spite of what is so commonly said about there being no honor in modern business, that as a fact business is being conducted on a higher plane of honor, honesty, and fair dealing than ever before."

Making the Indian a Citizen

FOR the purpose of conferring full American citizenship upon a group of 186 Yankton Sioux Indians, Secretary Franklin K. Lane, of the Department of the Interior, made a trip to South Dakota during the summer. This is the first real step toward making effective the policy of giving all qualified Indians full control of their individual affairs, and placing them upon the same legal standing as other American citizens. An interesting ceremony was arranged in connection with the bestowal of citizenship, and at its conclusion the secretary said:

"I give into your hands the flag of your country. This is the only flag you have ever had or ever will have. It is the flag of freedom, the flag of free men, the flag of a hundred million free men and women of whom you are now one. That flag has a request to make of you, that you take it into your hands and repeat these words: 'For as much as the President has said that I am worthy to be a citizen of the United States, I now promise this flag that I will give my hands, my head, and my heart to the doing of all that will make me a true American citizen.'

"And now beneath this flag I place upon your breast the emblem of your citizenship. Wear this badge of honor always; and may the eagle that is on it never see you do aught of which the flag will not be proud."

The badge referred to is made of metal, is about the size of a quarter dollar, and bears the American eagle, the flag and the words "Citizen of the United States." A similar ceremony recognized certain chosen Indian women as citizens.

The Opportunity in Alaska

SOME of the leaders in the Methodist home missionary work are giving especial attention to the great opportunity now presented in Alaska, where there is a white population of about 40,000, increasing at the rate of 3,000 annually. The Federal Government has begun to take Alaska seriously and is shaping legislation looking to the conservation and development of the resources of that wonderful country. The most important is the power given the President to build and operate railroads in the Territory of Alaska. Congress put at the disposal of the President for this purpose $35,000,000. This work has been begun. The public school system has been organized. The health conditions among the white population are excellent, but the poor natives are being swept by tuberculosis. It must be admitted that so far legislation has been against the homesteaders in Alaska. The expense of surveying and the restrictions on the lands have prevented anything like the immigration into Alaska which the natural conditions warrant. The Government estimates that there are at least 50,000,000 acres of fine agricultural land in Alaska.

Temperance Reform in Canada

LAST year showed marvelous progress on temperance reform lines in Canada. The number of licenses was greatly reduced, liquor selling hours were shortened, and much territory was brought under local option in various forms in the province of Quebec, which has almost taken the position of leadership in temperance reform.

Manitoba had a sweep of local option victories, put into power a government opposed to the bar-room system, and started preparation for a vote to be taken in March on the question of wiping out the retail liquor traffic.

Every bar-room in the province of Saskatchewan was closed. Drink-selling places were reduced to 23 government-controlled dispensaries, and already the patriotic electors, anxious to have the evil overthrown, and for the establishment of good, have abolished some of these, and made a good start toward the abolition of them altogether.

By an overwhelming vote, the province of Alberta decided to suppress totally the retail traffic in intoxicating beverages, and soon that great, young, growing community will have made the whole degrading business an outlaw.

LATIN AMERICA

Rejects "The Evangelical Union"

THE Regional Conference on Christian Work of Porto Rico, which met after the Panama Conference, took steps toward the union of the Protestant forces in Porto Rico. The *Living Church* reports the action of the convocation of the Episcopal Church in Porto Rico on this subject at its meeting in May. Among the resolutions passed were the following:

"I. That this convocation views with profound interest and sympathy the proposals of the Regional Conference, as a practical expression of the desire for unity which is manifesting itself in all parts of Christendom.

"II. That in its general principles we heartily commend the suggested program as well suited for bringing together those bodies whose doctrine, polity, and modes of worship are of kindred type.

"III. That it is not possible for the Episcopal Church of Porto Rico to become a member of the proposed 'Evangelical Union,' for the reasons following:

"1. We do not regard as adequate a statement of common faith which fails to include the Apostles' and Nicene Creeds, and which makes no mention of the Incarnation of the Son of God, nor of the great redemptive facts of His life and ministry.

"2. We do not regard as adequate a scheme of union which makes no provision for insuring the due and valid celebration of the Christian Sacraments, and which disregards the fundamental conditions of a valid Ministry.

"3. We do not believe that any scheme of unity can have the assurance of permanency in the future, which is not firmly grounded upon unity with the historic Church of the past."

Raffling Images in Latin America

GAMBLING is recognized by thoughtful observers as one of the great national sins of the people of Latin America. How this may even become involved with religious things is shown by this advertisement, which was translated from *La Republica,* Guatemala:

"*RAFFLE.* On next Palm Sunday the precious image, 'The Children's Jesus,' which is now on exhibition in the Modern Barber Shop of Vitalino, Guerra C., will be raffled off. This Jesus is the work of the artist of national fame, Don Salvador Posadas."

From another local paper, *Diario de Centro America,* comes this similar shocking news item:

"*RAFFLE.* In the presence of Councilman Rafael Zirión, representing the mayor of this department, an image of Jesus of Nazareth was raffled on last Saturday night in José I. Juarez's store. Arturio H. Rubio was the lucky man. The chances were $40, and a total of $2,200 was taken in."

Rev. William Allison, a Presbyterian missionary in Guatemala, explains that the councilman came to prevent "frauds in the holy raffles." He adds:

"These same raffled 'gods' will in a few weeks or days be baptized and kneeled to, and asked to perform cures and find stolen goods for their fortunate owners."

Revival Meeting in Brazil

REV. J. M. LANDER, of the M. E. Mission in Petropolis, Brazil, reports some encouraging features of his work, as follows:

"We have just had a revival meeting conducted by Brother Hippolyto de Campos, who before becoming a Protestant had been a priest in the Romish Church for twenty-six years. We distributed three thousand invitations and used the city papers for announcements and articles. We scattered nearly two thousand tracts and gospels and had a colporteur at work in the city all the time. We visited and personally invited a number of the officials. As a result the attendance was excellent. The Romish vicar became alarmed and warned his people against the 'apostate,' threatening them with excommunication for attending. The whole town got to talking about the 'Methodista.' Thirty-odd persons presented themselves as candidates. I am having weekly meet-

ings with these for prayer and instruction.

"During the month we have celebrated Bible Day, Mothers' Day, and Children's Day with special services. On Children's Day some fifty came forward to manifest a desire to love and follow Jesus. During these last weeks forty-eight candidates presented themselves in Rio, fifty-eight in Ribeirao Preto, and ninety-eight in Pirassunnunga Circuit. The Lord is blessing his work."

EUROPE

British Business Men at Prayer

THERE are many indications that religious feeling in England is being intensified by the war. Some weeks ago Admiral Beatty, the hero of the North Sea fight, wrote a letter to a religious association in which he said that we should soon see the end of the war if England looked out with humbler eyes and more prayerful hearts. This dictum from the quarter-deck had some unexpected consequences. In Hull, for instance, a number of business men took heed of Admiral Beatty's words and gathered themselves together for prayer. Their members have grown to five hundred and even the keepers of public-houses in this seaport have been drawn into the prayer circle. The Hull business men are now moving to get their fellow-citizens to set a fixed time daily for a pause in the midst of work, for a few moment's silent prayer.

Memorial to Dr. Thompson

THE directors of the London Missionary Society have decided to raise a fund to perpetuate the memory of their late secretary, Dr. Wardlaw Thompson, the object of which is to make better provision for the training and support of higher native agents in the fields of the Society. The great need which exists for this training was strongly felt by Dr. Thompson, and it will be in line with his most cherished desires.

Mr. W. H. Somerwell says of the plan: "Our object throughout the foreign field is to build up a native Church, which in due time can manage its own affairs, spiritual and temporal. For this purpose thoroughly educated and trained men of God, belonging to the indigenous native Church, are the first and most absolutely essential factor. At the present time the native churches, generally speaking, are not able to pay for the preparation and support of such highly equipped leaders. We have a few such men already, and their service to the Church is inestimable. It is to multiply the small number of earnest, thoughtful, influential native workers in all L. M. S. fields, and to do it in the beloved name of Wardlaw Thompson, that the Memorial Fund is initiated."

The Carey House Purchased

THE cottage in Leicester, England, from which William Carey went to India, as one of the pioneer Protestant Christian missionaries, has recently been purchased for a missionary museum. The total cost was about $7,500, of which sum $5,000 has been contributed.

The house has been restored to its original condition, and many interesting relics have been secured and installed. The opening service took place in September of last year and since that time many interested friends have visited this sacred spot. American and British friends are asked to send contributions to pay the remaining indebtedness on the building. Contributions for this worthy purpose may be sent to Theodore Walker, Esq., Great Glen, Leicester, England.

The Needs of the French Churches

THE General Secretary of the Federal Council of the Churches of Christ in America has sent out a very appealing letter to the churches in behalf of the French Protestant churches. Dr. Macfarland states that many of them have suffered through the devastation of the war, that many of their ministers are at the front, and that they need for a total of nearly five hundred churches about $120,000 "to keep Protestantism in existence, to meet meager salaries, to provide humble places of worship in place of those destroyed." Pastor Roussel, after being here a year, has gone back with only one-sixth of the amount needed. The Protestant Church of France, with its old Huguenot parentage, is of great strategic importance at any time, but at this moment to let its strength wane will be a calamity, and as Dr. Macfarland urges, this is a need which

is a peculiar obligation of our churches in Protestant and prosperous America. Checks should be made to the order of the "French Relief Fund," and forwarded to the Federal Council, 105 East Twenty-second Street, New York City.

AFRICA

A Moorish Soldier Converted

ONE of the Moorish boys, trained in the Raymond Lull Home, Tangier, had learned there long passages from the Magrebi version of the Scriptures. On leaving the home he was apprenticed at a printing office in Tangier. Thence he drifted to Casablanca, where he grew careless and indifferent, and seemed to unlearn all he had been taught. When war broke out, he enlisted in one of the Moorish regiments of the French army, and was ordered to France. There he was wounded, and found himself in a hospital at St. Malo. Far from home, solitary, and lying on a bed of pain in that hospital, the Lord met him. The Holy Spirit brought to his remembrance the passages of Scripture which he had been encouraged to treasure up in his memory, and through those passages he was led to take refuge in the Lord Jesus Christ. The missionary of the Raymond Lull Home has received many letters from this soldier, which testify brightly not so much to his love for God, as to God's wonderful love for him.—*The Moslem World.*

Rescue Work in Egypt

A RECENT letter from Mrs. Zwemer, in Cairo, suggests the need for a type of work which would benefit many besides those directly concerned. "I wanted to ask you whether you could get me in touch with any one in connection with the Florence Crittenden Homes, or those in rescue work of any kind. There is desperate need here to do something among the fallen women of Cairo and other cities in Egypt; a Gospel rescue work should be started soon. It is a very difficult work; some of the cases are loathsome in the depths to which they have fallen. Workers would need to know French, possibly Italian, and of course Arabic. I wish I could get in touch with the Salvation Army in any country. Nothing has been attempted up to this time, nothing is being done now. Very many mothers of the lads who have offered themselves for king and country will always bear about a sore heart, because of the fierce temptations that have beset and overcome their sons. The Governments have tried to do their best, but protective measures do not touch the root of the matter. The women should be reached by the Gospel power, and it will be necessary for workers to live in the district and work among them and to have a home in the country for hopeful cases. Pray with us that something may be done."

The Successor of Lewanika

THE accession of the new king, Litia, of Barotsiland, northern Rhodesia, was marked by some striking features.

After two or three festival days had been spent by the people in their customary amusements, dances, and songs, and by the new chief and his Ministers of State in a prolonged Council meeting, a special assembly took place, at which Litia, contrary to all precedent, himself addressed his people.

After thanking the chiefs for the assistance they had given to his father in forwarding the welfare of the people and upholding the laws of the land, and after promising that they should be maintained in their offices as long as they continued to do so, he said:

"Schools are a blessing to the country —send all your children to them. Education and the preaching of the Gospel—therein lies the salvation of the country. Myself, I believe in God; others address their prayers elsewhere. Well, I declare that our only strength is in God. In vain to seek elsewhere, there is no medicine that can heal us. Our strength and our salvation are in God. . . ."

A College for Africans

THE opening of the South African native college at Fort Hare marks a milestone in the development of Christian education among the blacks. The new college is a joint undertaking of the government and the mission. The United Free Church of Scotland provided the site for the college and an initial gift of $25,000, pledging itself further to an annual con-

tribution of the interest on an additional $25,000. The college is within sight of Lovedale, the great center of industrial education built up by Dr. Stewart. At the opening exercises native chiefs were present from the Transkei, Basutoland, Bechuanaland, Swaziland, the Transvaal, and the Free State. General Botha, the prime minister of the South African federation, delivered an admirable speech and left a substantial subscription to the institution funds upon his departure. The college will aim to provide the native churches with well-trained ministers. It will have a training-school which will feed the school system of South Africa with negro educationists.—*Record of Christian Work.*

New Missionaries for Africa

SOME time in the spring it became known to the African Inland Mission, whose headquarters are in Philadelphia, that there were nineteen persons anxious to go to Africa as missionaries. The treasury of the mission, however, was without funds. Then the officers and friends gave themselves to an all-day prayer meeting. A few days later there came enclosed in a letter from Dr. R. A. Torrey, of Los Angeles, a check for $3,000 with the statement that on the day the prayer meeting was held, a check for $1,000 for foreign missions had been handed him and two days later another check for $2,000 for the same purpose from another person. From other sources $7,000 was received. Word was at once sent to the missionaries. A farewell service for eight of these was attended with much enthusiasm in Berachah church July 19th. They were to join nine others in New York and to sail July 31st for Mombasa, East Africa.

OBITUARY NOTES

Right Rev. Samuel D. Ferguson

RIGHT REV. SAMUEL D. FERGUSON, Bishop of Liberia and West Africa, and the first negro member of the House of Bishops of the Protestant Episcopal Church of America, died late in August, at his home in Monrovia, Liberia, in his seventy-fifth year. He was born in Charleston, S. C., but emigrated with his parents to Liberia when six years old. He was educated in the mission schools, was an excellent student, and soon became a capable leader among his people. He came to this country to attend the 300th anniversary of the Episcopal Church in America, in 1907, and was then the ranking missionary bishop of his church. During his visits he showed true Christian tact in the face of the race prejudice in the South. "The divine power of the Gospel to enable a life to grow from the humblest origin into the fine courtesy of the Christian gentleman and the priceless ministry of spiritual leadership was manifest in this honored bishop."

Dr. Clarke, of Bulgaria

THE death of Dr. James F. Clarke, a missionary of the American Board in Sofia, Bulgaria, was reported July 2nd. He was born at Buckland, Mass., in 1832, and was graduated from Amherst in 1854, from Andover Seminary in 1858, and entered upon work in Bulgaria in 1859.

He showed his interest in the Bulgarian people, not only in their religious life, but in matters of general education and of temperance. The royal family, as well as the Bulgarians in general, came to have a genuine affection and regard for him, and there are undoubtedly many of the people who never thought of him as other than Bulgarian by nationality.

Harry Monroe, of Chicago

HARRY MONROE, superintendent of the Pacific Garden Mission, Chicago, under whose ministry Billy Sunday and Melville Trotter were converted, died July 31st. Mr. Monroe was born in Exeter, N. H., sixty-seven years ago, and twenty-five years and more ago was a well-known gambler in the saloon district of Chicago. While in the Cook County jail he was visited by a worker of the Pacific Garden Mission, his interest was aroused, and he was finally converted. In 1892 he was made superintendent of the mission and held that place until his death.

Dr. Dobbins, of Philadelphia

REV. FRANK S. DOBBINS, D.D., Baptist missionary, author, pastor and Christian statesman, died in Philadelphia, July 22d. Dr. Dobbins was a man of unusual ability and had served well his fellow men.

THE MISSIONARY LIBRARY

Leavening the Levant. By Rev. Joseph K. Greene, D.D. Illus., 8vo, 353 pp. $1.50, *net*. The Pilgrim Press, 1916.

This book very amply fulfills expectations raised by its title, although the reader soon sees in Chapter II., that the leavening process has lately been sadly interferred with.

Dr. Greene has, in fact, given us several books in one. His volume is an elucidation, quite up to date, of the Turco-Armenian question.

It is a condensed, but carefully prepared and reliable account of the country of Turkey, and of the races and religions of its peoples.

It is a brief but intelligible and impressive presentation of the work of the American Board, and of American educators in the Ottoman Empire.

It is a book of sketches of the character and work of the principal workers, American and native, who have been most conspicuous in the growth of evangelical Christianity in that country.

It is an autobiography of the author (pages 271-344). Chapters XV., XVI. and XVII. are especially full of matter of practical value to candidates for foreign missionary service.

The very numerous illustrations (among them more than sixty personal photographs), and the maps add greatly to the illuminating quality of the book.

It is therefore a book of reference for members of missionary study classes, as well as a book to be read.

Dr. Greene here gives the best, the most instructive view to be found anywhere of the work of Americans in Turkey during the last ninety years.

The evidence throughout of a firm purpose to condense to the utmost a mass of material which could easily have been expanded into three such volumes as this is one of the greatest merits of the book. Twenty persons will read the one volume, while one would have read the three.

The intimate quality, the personal touch met everywhere is, perhaps, the most appealing characteristic of the book. While one reader in twenty may think the author too self-revealing in the last chapter, it is probable that nineteen will regard this chapter as the best in the book.

Dr. Greene was facile master of his native languages, the Armenian and the Turkish, during nearly the whole of his missionary career.

The author has here given the Christian world the crowning service of a prolonged and variously useful and successful life and work on the foreign field, supplemented by wide and rare usefulness among the home churches.

The Centennial History of the American Bible Society. By Rev. Henry Otis Dwight, LL.D. Illustrated. 8vo, 605 pp. Paper, 50 cents. Cloth, $1.00. The Macmillan Co, 1916.

As a systematic, condensed history of the one hundred years of the American Bible Society, this is most satisfactory. Many most interesting facts are recorded. In 1777 there was a famine of Bibles in America, owing to the Revolutionary War, and Congress voted to import 20,000 Bibles from Holland. The first missionary work done by the colonists was the effort to give the Bible to the Indians. Various local Bible societies were formed and, in 1816, a national society was organized. Among those interested in the founding of it were Dr. Elias Boudinot, president of the National Congress at the close of the Revolution; Mr. Samuel J. Mills, who was largely responsible for the formation of the American Board of Commissioners for Foreign Missions; James Fenimore Cooper, the novelist; Dr. Lyman Beecher, the "father of all the Beechers"; William Williams, the son of Dr. S. Wells Williams of China; William Jay, the son of the great statesman John Jay; and Dr. Eliphalet Nott, a distinguished pulpit orator and president of Union College.

The founding of the American Bible Society was a great stroke of Christian statesmanship. It is the greatest inter-

denominational organization in America, and has served all the Protestant churches and all races in many lands. The British and Foreign Bible Society donated $2,200 to help the young sister-organization on its feet, and, later, the American Society voted $1,000 to William Carey, the British missionary, to help pay for translating and printing the Bible in India.

Today the work has grown to vast proportions. The American Society carries on work in five continents, prints the Scriptures in over 150 languages, besides twelve kinds of Bibles for the blind; it employs over 2,000 agents and, last year, issued 7,150,911 volumes. Dr. Dwight has given us a great story of a great work.

The South To-Day. By John Monroe Moore. 12mo, 251 pp. Paper, 40 cents. Cloth, 60 cents. Missionary Education Movement, New York, 1916.

It is unfortunately a fact that many peopl eof the northern United States know less about the southern States than about China, Japan, India or Europe. Dr. Moore has rendered a valuable service by his clear and comprehensive statement about actual conditions in the Sunny South. He speaks from a southerner's viewpoint, but without prejudice. He shows that the South is to-day a thrifty, progressive and powerful section of the United States. The South has peculiar problems, due to the climate, the undeveloped mountain tracks, the large proportion of negro population and the traditional social ideas. These problems are being solved by southerners in cooperation with those of the North.

While Dr. Moore's volume has been prepared as a mission study text-book, it has a wealth of facts as to economics, education and religion, that make it worthy of the attention of any American.

The war on illiteracy and on shiftlessness is bringing in a new era of prosperity to the southern States.

A Short History of Japan. By E. W. Clement, Illustrated. 12mo, 190 pp. University of Chicago Press, 1916.

Japan has had a unique history and an interesting one. Here the main facts are gathered in compact and readable form by one whose long residence in Japan as a teacher and editor has given him knowledge and discrimination. Mr. Clement takes up the history by periods from the dim age of tradition to the present marvelous era of progress. Japan is awake and is leading Asia—but whither? The story of the past throws much light on the present and future.

The appendix contains much specific information concerning the physiography and government of Japan. No history of Japan is so satisfactory for those seeking general information in brief compass.

Campaigning for Christ in Japan. By S. H. Wainwright, D.D. 12mo, 170 pp. 75 cents, *net*. Smith & Lamar, Nashville, Tenn.

There has been during the last three years a great forward evangelistic movement in Japan. Few at home know much of the details of the movement and the results. Dr. Wainwright, who is now secretary of the Christian Literature Society of Japan, gives a vivid description of his personal experiences in the campaigns in various districts. There are many interesting incidents, and the glimpses given of actual mission work are the best means of seeing what real evangelistic work in Japan is like. The remarks of the Mayor of Tokyo on "The Need of Spiritual Civilization," show the Japanese consciousness of ideals and power that only Christ can supply.

Men and Missions, the organ of the Laymen's Missionary Movement, appeared in September in a new dress, with several new and attractive features. It is worth reading. We will include this magazine free with the REVIEW while requested for the regular subscription price, $2.50 a year.

[NOTE.—Other new books are listed on pages II. and X. of our Advertising Section. Any book reviewed or listed here will be sent on receipt of published price. Make Checks and Money Orders payable to the Missionary Review Publishing Co., 156 Fifth Avenue, New York.]

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